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# THE QUARTERLY.

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## ART. I.—AUGUSTINE AND AUGUSTINIANISM.

THIS subject presents a very wide field. Of course the borders can only be examined here.

Aurélius Augustinus was born at Tagaste, an obscure town of Numidia, November 13, 354. His father, Patricius, was a Pagan till near the close of his life. His mother, Monia, sometimes written Monica, was an eminently pious woman. His parents were interested in his education, and gave him excellent advantages in this respect. He studied grammar and rhetoric successfully, but would not study Greek. At fifteen years of age, he temporarily left school and returned home, and for two years lived an idle and vicious life. At seventeen he was sent to Carthage to a rhetorical school, at which he soon distinguished himself as the first scholar in the school; but he was dissipated and contracted the habits which follow such a mode of life. He became a Manichæan, associated himself with a licentious woman, and became the father of a son when he was but eighteen years of age. This son, named Adeotus, was well educated, became pious, and was baptized at the same time with his father, at the age of fifteen, and died soon thereafter. While a student at Carthage, Augustine lost his father. By reading Cicero's Hortensius, he became enamored of philosophy, and strangely enough, began to read the Bible in search of it; but he did not find there that sublime system of which the Roman had given the ideal, and threw away the sacred volume.

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At the age of twenty, he had by a course of rigid reading, mastered nearly all the liberal sciences as they were then taught. He now returned to Tagaste, and there opened a school of rhetoric. About the year 380, he settled again at Carthage, where he taught rhetoric about three years. During this period his attachment to Manichæism diminished, yet the account is that he was restless, debauched, and unprincipled; nevertheless a fine scholar and quite popular. He was now twenty-nine years of age, and it would be supposed that his habits of thought and life had become very nearly settled. The tradition is that his mother had made his case a subject of special prayer during his whole life, but he was still an unconverted man, and seemed to be steadily going further and further from the way of truth and righteousness. She related the case, with her discouragements and anxieties, to her bishop. The good man replied, for her encouragement, that "it was impossible for a child of so many tears and prayers to be lost." This would of course inspire some hope.

In 383 Augustine went to Rome, and the next year to Milan, in the character of a teacher of rhetoric. At Milan the eloquence of Ambrose drew him to attend public worship; and under the discourses of that able and faithful preacher, the mind of the young rhetorician was gradually enlightened and his conscience awakened. He had severe conflicts and painful convictions, as we would suppose, and as we shall find from his "Confessions;" but he became a new man in a very emphatic sense of the expression. He was baptized in 387, and set out for Africa the same year, but stopping at Rome, did not reach his destination till 388. His mother died about this time. He sold his estate and devoted the avails to charitable purposes, and for three years lived as a recluse with a few devout young men, and spent much time on scientific and metaphysical subjects. In his charitable measures he followed the example of Cyprian and many others who had preceded him.

In the year 391 he went to Hippo Regius, a city in what is now Algiers, where he was made a presbyter, and preached and labored with great success. Four years afterwards,

Valerius, his aged bishop, feeling the need of such an assistant as the now renowned presbyter of Hippo, caused him to be ordained as his colleague bishop. From A. D. 395 to A. D. 430, Augustine, as bishop of Hippo, was indefatigable in preaching, writing, combating vice, and what, in some cases, he regarded as errors, and in others, what were really such, and in infusing spirituality and life into the churches and clergy far and near. His death occurred on the 28th of August, A. D. 430, at the age of seventy-six years.

The works of Augustine are so numerous that even their titles cannot be given here.\* Two of them, however, his *Confessions* and his *City of God*, will be noticed hereafter.

We proceed now to call attention to some of the features which were more particularly prominent in the character of Augustine. On this subject I quote from Wigger's *Augustinism and Pelagianism*:

1. "The most distinctive and the most interesting thing, and that by which his individuality is the most strikingly indicated, is the union of mysticism with scholasticism—the endeavor by feeling to reach the Infinite, with the endeavor to reduce the Infinite to our comprehension. In this respect Augustine is altogether remarkable, a peculiar phenomenon, one might say, of Christian antiquity. Certainly we find no father in whom we meet with just as many proofs of a mystic way of thinking as of the prevalence of the intellect. How can any one express himself in a way more mystical than to speak of the embraces of God, and of sucking his milk? And how clearly do we hear the mere mental philosopher when he disputes with the Donatists, and still more when he seeks to prove the doctrine of a 'servile will' in opposition to the Pelagians. The ecstasies, also, of which the vestiges are found in his *Confessions*, and which put him in the condition of those who have prophetic visions, show what a dominion fancy, the mother of mysticism, had over him. It might indeed be objected that we ought to consider the age of Augustine. But even in his later age, during

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\* Murdoch's *Mosheim*, Note 35, p. 252.

his contests with the Pelagians, striking traces are seen of the mystic mode of thinking, particularly in his assertions respecting the grace of God. Fancy, therefore, and sagacity were combined in him in a manner wholly peculiar, without our being able to say that either preponderated over the other. This peculiar combination by which he was at once a mystic and a scholastic, is the greatest singularity in Augustine. In full accordance with this peculiarity, or sufficiently explained by it, are both his earnest effort for truth and his devout disposition, his deep religious feelings which speak forth in so lovely a manner, particularly where he is not acting the part of a polemic, for illustration, in his Confessions, and which must have made him abhor that pride of human virtue which ascribes a merit to its own works.

2. Augustine had by nature an excessive propensity to the pleasures of sense, of which he often complains himself, and which was confirmed by the early errors of his youth. This propensity must in due time have led him into mysticism. For when it afterwards became more intellectual, his fancy must needs have revelled in a world of sense; and this readily affords a psychological explanation of the fact that his love of God was never entirely free from a tinge of sensuous affection. As a matter of course, the new Platonic philosophy which, from its mystic tendency, was well adapted to his mind, confirmed him still more in this mode of thinking.

From what has been said, we may readily infer that Augustine possessed much natural kindness, and a delicate susceptibility for friendship. But the acuteness of his understanding inclined him freely to admit consequences from principles once established, even when repugnant to his moral feelings. Hence was he so formidable a disputant. The study of Aristotle's works had certainly a very salutary influence on his consecutive mode of thinking. Against the justness of his conclusions no objection can easily be made, if we only admit his principles.

3. A high degree of self-importance, however, belonged to the compound of Augustine's character. Hence the

arrogance with which he treated his opponents, the ambition and intolerance which often cast so deep a shade on his life. For although he sometimes speaks very modestly of himself and the value of his works, as when he says in his book on the gift of perseverance, that he would have us adopt his opinion only when we perceive that he has not erred, and though he greatly censures in others the want of moderation towards opponents, yet his contests, particularly with the Pelagians, prove how little he himself could endure contradiction, especially in his later years, and that behind those assertions of modesty and humility there lay concealed a hidden pride.

4. That self-love, pride, and vanity belonged to him by nature, he himself acknowledges with great ingenuousness in many parts of his writings. This too exalted self-esteem made him intolerant, and it explains how, with so much natural kindness and so much philanthropy, he could yet so severely persecute those who differed from him in opinion; for not only did he strive with all his power to effect the destruction of the still remaining vestiges of heathenism in Africa, and to induce the Emperor Honorius to adopt severe laws for this purpose, but he also directed his persecuting zeal against Christian heretics. We ought not indeed here to forget that an overstrained zeal for what he regarded as truth, and for the welfare of the Catholic Church, from which he was anxious to remove every heresy, had a great share in this matter, and that he regarded precisely *his own* as the only Christian opinions, and sought to give them authority, the ground of which, however, lay always in a great excess of self-esteem, though he himself may have attained no clear consciousness of it.

5. If we contemplate Augustine as a scholar, our judgment of him will vary according to the different demands we make of him as a theologian. If we compare the famous bishop with learned men or learned theologians of our own times, he can scarcely deserve the name of such a one; for we shall not readily reckon among learned theologians any one who knows nothing at all of Hebrew and but little of Greek. But if we estimate Augustine according to his own



period, as it is proper we should, he was by all means a learned man, and was surpassed by but few, and among the Latin fathers perhaps only by Jerome, though by him in a high degree. Thus much, however, is certain, Augustine had more genius than learning, more wit and penetration than fundamental science. Augustine's was a philosophical and especially a logical mind. His works sufficiently prove his talent for system-making and a logical development of ideas. We also find in them much philosophical speculation peculiar to himself; but the value of those speculations is not to be (too) highly rated, since he was far from being so much of a metaphysician as he was of a logician. Nor was he wanting in a knowledge of philosophical systems and the speculations of others. His weakest point as a scholar was in his (want) of a knowledge of languages. In a knowledge of these he was surpassed even by Pelagius, who was only a layman; for although, as before remarked, he was not entirely ignorant of Greek, his knowledge of it was very limited, and we meet with a multitude of oversights on this account. Hence he used only the Latin translations of the Bible, which were so often faulty, and even in the New Testament, he recurs but seldom to the original text." \*

In addition to the foregoing facts and characteristics, derived from another, I renew the mention of his becoming a Manichæan. This occurred in his nineteenth year. He had tried philosophy, of course very partially, at nineteen years of age. He laid aside the Scriptures for the same reason that the Greeks could not tolerate the preaching of the apostles—they were too plain and simple for his aspiring mind. Nothing was better calculated than Manichæism to lead a mind like his, and with such an experience, away from its moorings. It was a pretended philosophy and religion combined, and a burlesque of both. He was like all new-born converts, a great zealot. He was a Manichæan nine years—about long enough to make his withdrawal from them, and his conversion to truth, a matter of great difficulty.

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\* Biographical Notice of Augustine.

We take a paragraph from his Confessions on this subject, confirmatory of what we state here:

"In this situation I fell in with the Manichæes, men who have in their mouths the mere sounds of Father, Son, and Holy Ghost, and were alway talking of the *Truth*, the *Truth*, yet formed the most absurd opinions of the works of nature, on which subjects the heathen philosophers far excelled them. How far did I wander from thee, excluded even from the husks which the swine did eat; for the fables of the poets which I did not believe, though I was entertained with them, were preferable to the absurdities of these lovers of truth. Alas! alas! by what steps was I led to the depths of hell! The Manichæes seduced me partly with their subtle and captious questions concerning the origin of evil, partly with their blasphemies against the Old Testament saints. For nine years while I was rolling in the slime of sin, often attempting to rise, and still sinking deeper, did my mother in vigorous hope persist in incessant prayer. I remember also that she entreated a certain bishop to undertake to reason me out of my errors."

The case was so unpromising that the good bishop declined the undertaking, directing her to God in prayer as the only hope, but still a *hope*, for the young prodigal. He was thus bound in chains which were difficult to be loosed, but at length abounding grace, as we have seen, did accomplish the work in a very significant manner.

After Augustine's conversion, he became soon, and almost of necessity, a theological teacher. I do not intend to say that he ever became a teacher in the technical sense of the word, but his early prominence as a preacher, the state of theological inquiry at the time, and especially the Pelagian controversy, in which he became almost unavoidably engaged, pressed him to the necessity of investigating the principles of theological science, and bring them out as he understood them in his perpetual labors as a writer and a preacher.

Augustine's Anthropology gave character preëminently to his doctrinal system, and the corner-stone of his Anthropology was the absolute and total inability of man to do

anything towards consummating his own salvation. With him God was everything and man was nothing. This theory of inability was the natural outgrowth of the characteristics of Augustine's mind, which have been mentioned before, especially his Manichæism and his religious experience. He was a difficult subject, even for the subjugating power of divine grace. Of course I speak after the manner of man. This aspect of the subject, however, may be resumed hereafter. In the mean time, we proceed to consider some of the leading points in Augustine's Anthropology.

I. The primitive state of man. On this question the following are the principal points:

"Man was created in the image of God; that is, with a will inclined and determined to holiness, and positively holy. The primitive holiness of man was not his own product in the sense that he was the author of it, because then he would have been entitled to the glory of it. All finite holiness, be it in man or in angel, is only *relatively* meritorious, because it is the result of God's working in man or angel *to will or to do*. As possessed of this concreated holiness, man was immortal, both in regard to body and soul. He was not liable to death in any form. With this condition of holiness was coupled the possibility of originating sin *de nihilo*. This, in relation to the existing determination of goodness, was the power of contrary choice. This, however, was not added for the purpose of making him a *free* agent, but a *probationary* agent. Adam was already a free agent in his inclination to good. When God works in the finite will *to will and to do*, there is no compulsion; but man could not be put upon probation unless a power to the contrary, or a power to create sin out of nothing, were superadded to his freedom. The power to the contrary, therefore, was not the substance of moral freedom, but only an accident existing for a temporary purpose merely. Man, though endowed with this power of contrary choice, was commanded not to use it, which is another proof that it is not needed in order to moral freedom. Man would not have been forbidden to use a power that belongs *necessarily* and *intrinsically* to free



will; but if the power were used, Adam would become both sinful and mortal; his original righteousness would be totally lost; original sin would take its place in the soul; his body would become subject to temporal, and his soul to eternal, death.

Augustine distinguished between absolute and relative perfection. The former is the perfection of God, who is destitute of the power of sinning. Those angels who have passed through probation successfully are also absolutely perfect, not, however, because of a self-subsistent energy like that of God, but because they are 'kept from falling.' But the primitive state of man was that of relative perfection only. Though holy, this holiness was neither self-derived nor self-subsistent; neither was it so established by divine power that he could not apostatize. Whether he should become absolutely perfect like God and the elect angels, depended upon the use which he should make of his probationary power to the contrary, during the period of his probation. If Adam had continued to will holiness, his power to will sin would have diminished, by the operation of a natural law, until it reached the minimum point, and would then have vanished forever. When his probation was thus over, his will would have become so profoundly harmonized with that of God that the hazards of apostacy would no more appertain to him than to the Deity. The relative perfection with which he had been endowed by creation would have resulted in absolute perfection; that is, the incapability of sinning, which belongs to God and the holy angels.

But this was not the actual result. Adam was tempted and induced by Satan to use his power of contrary choice. He thereby originated sin *de nihilo*, and by *ultimate efficiency*. He is now sinful in the inclination and determination of his will. His body has become mortal, and his soul is condemned to everlasting death. His condition is now directly contrary to what it would have been had he continued in holiness." \*

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\* Shedd's History of Christian Doctrine, vol. II, chap. 8.

II. We now devote our attention briefly to Augustine's doctrine of Original Sin. We take our account of this subject from Hagenbach. The theory is brought out in Augustine's controversy with Pelagius.

According to Pelagius, "Neither sin nor virtue is inherent, but the one as well as the other develops itself in the use of freedom, and is to be put to the account of him only who exercises this freedom. On the contrary, Augustine, with more profound conceptions, which, however, might easily prevent a clear insight into the personal and moral relations of man, considered the human race as a compact mass, a collective body, responsible in its unity and solidity. With a predominant bias towards religion, he directed his attention more to the inner and permanent state of the soul, and its absolute relations to God, rather than to the passing and external actions of the individual. This tendency proceeding from the experience of his own heart and life, led him to conjecture a mysterious connection subsisting between the transgression of Adam and the sin of all men—a connection which loses itself in the dim beginnings of nature no less than of history. Mere suppositions, however, did not satisfy his mind; but carrying out his system to its logical consequences, and applying a false exegesis to a certain passage of Scripture, he laid down the following proposition as his doctrine: 'As all men have sinned in Adam, they are justly held under condemnation of God on account of hereditary sin, and the guilt thereof.'"<sup>\*</sup>

The passages of Scripture to which Augustine is said to have applied a false exegesis, are chiefly contained in the fifth chapter of the Epistle to the Romans.

"But," says Hagenbach, "it would be a great mistake, an atomistic procedure, to ascribe the whole theory of Augustine to this exegetical error. Deeper causes gave rise to that theory.

1. His own experience, moulded by the remarkable events of his external and internal history.

2. Perhaps some vestiges of his former Manichæism, of

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<sup>\*</sup> Section 111.

which he might be unconscious himself, but according to which matter, as a mass, was essentially corrupt, including all bodies as parts of that mass.

3. His realistic mode of thinking, which led him to confound the abstract with the concrete, and to consider the individual as a transient and vanishing part of the whole mass of that which is doomed to perdition.

4. His notions of the Church as a living organism, according to Paul's teaching in relation to the body and its members.

5. The opposition which he thought himself compelled to make as a matter of duty to Pelagianism, threatening to destroy all deeper views of the Christian system, being intrinsically a superficial theology."\*

Augustine's theory of our connection with Adam, as far as original sin is concerned, is expressed in the following aphorism: "*Omnes enim fuimus in illo, quando fuimus ille unus.*" It results from this, that what he was we were, and what he did we did; what he suffered we suffered and continue to suffer, because we were one in him and with him. This is what is called the realistic theory of original sin. It is clearly set forth by Dr. Hodge, without, however, fully indorsing it. In giving an outline of the various modes of explaining the difficult subject, he says: "Others again adopt the realistic theory, and teach that as generic humanity existed whole and entire in the persons of Adam and Eve, their sin was the sin of the entire race. The same numerical, rational, and voluntary substance which acted in our first parents, having been communicated to us, their act was as truly and properly our act, being the act of our reason and will, as it was their act. It is imputed to us, therefore, not as his, but as our own. We literally sinned in Adam, and consequently the guilt of that sin is our personal guilt, and the consequent corruption of nature is the effect of our own voluntary act."†

President Edwards illustrates the realistic theory of original sin by the root, stock, and branches of a tree.

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\*Section 111.

†Theology, vol. II, p. 193.

Wiggers gives us the following as Augustine's theory of original sin. It is another mode of setting forth the same subject.

"1. Adam's sin has been propagated among all men, and will always be propagated by reason of wantonness of affection in propagation, by which man in his natural state is subjected to the devil.

2. The propagation of Adam's sin among his posterity is a punishment for the same sin. The sin was the punishment for the sin. The corruption of human nature in the whole race, was the righteous punishment of the transgression of the first man, in whom all men already existed.

3. The other penalties of Adam's sin, bodily death, the toil of labor, the shame of nakedness, irregular desires, pains of parturition, and other like afflictions, also came upon his posterity, and, moreover, the physical punishment of Adam's sin, just as much as the moral, was a *positive* penalty.

4. And as not only Adam's sin as a punishment, but also the other penalties came upon his posterity, there hence follows from it the moral and physical corruption of human nature. From that source every man brings into the world a nature already so corrupt, that he is not only more inclined to evil than to good, but he can do nothing but sin, and is on that account subject to the righteous sentence of condemnation.

5. This original sin, however, is nothing substantial, but is a quality of the affections, and a vice—indeed a weakness."

"This," says Wiggers, "is Augustine's theory of original sin, which is seldom understood in its whole bearing."

"According to Augustine's theory, therefore, as we here see it, the nature of man, both in a physical and moral view, is totally corrupted by Adam's sin. In the last respect, it is so deeply corrupted that he can do nothing but sin. This inherited evil, or original sin as a *moral* punishment, is such a quality of the nature of man, that in his natural state, he can, and will, do evil only. As sure as a bitter fountain will produce or send forth a bitter stream, so sure a corrupted nature will produce a corrupt life. From this it certainly appears that man has no free will. And it was, indeed, the

Augustine doctrine that man has lost freedom of will by the fall; or rather, according to Augustine, original sin as a moral punishment consisted especially in this, that man by nature is utterly incapable of good. The want of moral freedom was with him the essential part of original sin."\*

On this subject we will hear from himself. "I was bound," says he, "not with another's irons, but by my own iron will. My *will* the enemy held, and thence made a chain for me and bound me. For of a perverse will came lust; and a lust yielded to becomes custom; and custom unresisted becomes necessity. By which links, as it were, joined together as in a chain, a hard bondage held me enthralled."† His experience, even after regeneration, pointed his mind in the same direction of his bondage. "For we know that the law is spiritual, but I am carnal, sold under sin. To will is present with me, but how to perform that which is good the will finds not." We will hear Augustine still further. He speaks of himself: "O rottenness! O monster of life and profundity of death! Could I delight in what was not lawful, merely on that account, because it was not lawful? What reward shall I give to the Lord, that I can now recollect these things without fear of damnation? I will love and bless thee, Lord, because thou hast pardoned such horrible evils. I impute it to thy grace that thou hast melted my sinful heart as ice is melted. I impute also to thy grace my exemption from those evils which I have not committed. For of what was I not capable who loved even gratuitous wickedness? I am sensible that all is forgiven, not only the evils which I have actually committed, but those evils also which by thy guidance I have been kept from committing."‡

This last paragraph relates to what would be regarded as a boyish indiscretion in company with a few boys of like age. It was the robbery of a pear tree of its fruit—a tree which belonged to a neighbor. The confession would indicate to some a sort of morbid moral sensibility, but with Augustine it was a sincere expression of the feelings of his

\* Wiggers.

† Confessions.

‡ Confessions.



heart. With him, what we would call an indiscretion, was a great sin and worthy of damnation.

III. In the early part of his ministerial life, Augustine was inclined to synergistic views of regeneration. Ambrose and Hilary were his theological guides, and Ambrose was his spiritual father. In the course of time, however, his own experience, perhaps, and his bitter controversy with the Pelagians, led to an entire change on this subject. His theory, therefore, became wholly monergistic. The following is the account given of the process by an expounder. "The work of the Holy Spirit," says he, "is necessary not merely to supplement a deficiency in the power of fallen man, but to take the very initiative, and renovate the will itself. Divine agency is the sole originating cause of holiness in fallen man. The only righteousness which the unrenewed will is able to work out is that external righteousness which Augustine denominates *justitia civilis*, and which the modern denominates 'morality.' That internal righteousness, which consists in a spiritual and total conformity to law, Augustine contended is beyond the competence of the apostate will to produce. Grace is imparted to sinful man, not because he believes, but in order that he may believe; for faith itself is the gift of God. The method of regeneration, in Augustine's scheme, is as follows: The Holy Spirit is the efficient and the human spirit is the recipient. The former acts independently; the latter acts only as it is acted upon. The consequence of the divine efficiency is regeneration; the consequence of the human reciprocity is conversion. God regenerates, and as a consequence therefrom man converts." That is, he changes his course of life. All things become new.

"The following are the several degrees of grace which mark the several stages in the transition of the human soul from total depravity to perfect holiness: The first is that of *prevenient grace*—*gratia præveniens*. In this stage of the process the Holy Spirit employs first the moral law as an instrumental agent, and produces a sense of sin and guilt; and then, employing as a second instrumentality the gospel promise of mercy, it conducts the soul to Christ in and by

the act of faith. The second stage in the transition is the result of what Augustine denominates *operative grace*—*gratia operans*. By means of faith, thus originated by prevenient grace, the Divine Spirit now produces the consciousness of peace and justification through Christ's blood of atonement, and imparts a new divine life to the soul united to Christ. In this manner a will freely and firmly determined to holiness is restored again in man, and the fruits of this *metanoia*, or change of heart and will, begin to appear. But the remainders of the apostate nature still exist in the regenerated soul, though in continual conflict with the new man. In the life-long struggle that now commences, the newly renovated and holy will is efficiently operative for the first time, and coöperates with the Holy Spirit. Hence, this third degree of grace is denominated *coöperating grace*—*gratia coöperans*. The final and crowning act of grace results in the entire cleansing of the soul from indwelling sin, and in its glorified transformation into complete resemblance to its redeemer—a state of absolute perfection as distinguished from the relative perfection with which it was created, and characterized by the incapability of sinning and dying—*non posse peccare et mori*. This grade of grace, however, is never witnessed this side of the grave.\*

It will be readily perceived from this account of Augustine's view of the process of regeneration, that it was, as we have said, monergistic. But one agent was engaged—the Holy Spirit—and that acted directly upon the will. The process consisted substantially in a change in the direction of the will. In this particular, the late Mr. Finney coincided in a remarkable manner with Augustine. I call it *remarkable* in this, that the coincidence was so distinct in the one particular, and that they differed so widely in almost everything else in relation to the subject. Augustine admitted of no agency, as we have seen, but that of the Holy Spirit, whilst Mr. Finney, defining regeneration as a change in "the attitude of the will," laid great stress upon the influence of *moral suasion*, in connection with the Holy Spirit, in leading

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\* Dr. Shedd.

to this proper attitude of the will, or, according to Augustine, in changing it from an improper to a proper direction. We do not propose, however, to attempt an explanation of this theological phenomenon.

IV. We proceed now to consider Augustine's views of divine sovereignty. The subject is easily introduced thus:

"Experience and observation show that all men are not regenerated. Now, since, according to the theory set forth in preceding paragraphs, the sinner can contribute nothing in the way of efficiency towards his own regeneration, because he acts in a holy manner only as he is acted upon, it follows that the difference between man and man in respect to regeneration, must be referred to God. Hence Augustine accounts for the fact that some are renewed and some are not, by the *unconditional decree—decretum absolutum*—according to which God determines to select from the fallen race of mankind—*massa perditionis*—the whole of whom are alike guilty and under condemnation, a portion upon whom he bestows renewing grace, and to leave the remainder to their own self-will and the operations of law and justice. This is a method of pure sovereignty upon his part wherein are manifested both 'the goodness and severity of God;' upon them who are saved, goodness, but upon them who are not interfered with, and were left to their own self-will, severe and exact justice. The others, however, as we have said, whose obstinacy and rebellion were overcome by the Holy Spirit, receive unmerited pity and compassion. The ground and reason of this selection of only a portion of mankind, according to Augustine, is God's wise good-pleasure, and not a foreseen faith upon the part of the individual man. 'God elected us in Christ before the foundation of the world, predestinating us to the adoption of sons,' not because he saw us spotless through ourselves, but he elected and predestinated us that we might become so.

The unconditional decree in reference to the non-elect, according to Augustine, is one of preterition or omission merely. The reprobating decree is not accompanied, as the electing decree is, with any direct divine efficiency to secure the result. And there is no need of any, for, according to



the Augustinian theology, there is no possibility of self-recovery from a voluntary apostacy, and, consequently, the simple passing by and leaving a sinful soul to itself, renders its perdition as certain as if it were brought about by a direct divine efficiency." \*

It is maintained that Augustine did not teach that God decreed sin nor the damnation of the sinner. On the first point, he says himself, in his *Confessions*, on one occasion at least, that God decreed, or rather *ordained all things but our sins*; yet it is certain, however, that he carried the doctrine of the divine ordination to a very great length. He could hardly have been a moderate man on any subject which interested his feelings. His doctrine on that subject was comparatively new, and was on that account, no doubt, more startling in a number of its developments. Some of his statements grate harshly upon an uninitiated ear.

Hagenbach says that "on the whole, he endeavored to soften the harshness of his theory by practical cautions. But the doctrine in question became to many a stone of stumbling, which orthodox theologians themselves, especially of the Greek Church, endeavored by every possible means to remove." †

V. We examine briefly Augustine on baptism. Baptism occupied a far larger space in the thoughts and in the writings of the ancients than it does with us. We could hardly understand their practical theology without some knowledge of its connection with this subject.

"1. On baptism in general, Augustine thus explains himself. He ascribed to it such an efficiency as to free the baptized from the imputation of all sin, as well original sin as from actual sins committed here, whether wilful or not, and whether of thought, word, or deed. The baptized triumphs over the allurements and temptations of sensual passions, and the prayer for the pardon of his sins is heard. He obtains salvation. Nay, at a future day, by a resurrection from all evil, and, therefore, from all base passions and the infirmity which always cleaves to him here, he shall be

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\* Dr. Shedd.

† Section 113.

completely free, so that he can sin no more. For the body, also, baptism has a sanctifying effect, so that, through the pardon of sins, not only is it no longer subject to the burden of all its past sins, but not even the sensual irregularities which naturally pertain to it, although its corruption, which burdens even the soul, will not be here removed. Thus fully did Augustine declare himself on baptism."\*

This passage is not very clear. It is evident, however, that Augustine attaches a great deal of importance to baptism in its effects upon the soul and the body; but it is difficult to determine how he draws the line in these effects between baptism and the Holy Spirit, since it is evident from all his works that he attaches great importance to the agency of the latter. But "the object of infant baptism in particular, was, in his view, to free from the imputation of original sin and the power of the devil, into which man came by Adam's sin. According to the Church formulary, children were baptized 'for the remission of sins.' Actual sin, *peccatum proprium*, new-born children could not commit. It is, therefore, original sin which they are forgiven through baptism, and by which the devil is expelled from them. But if baptism is the absolute condition of pardon and salvation, it follows that the unbaptized cannot escape the punishment of the future world: Hence all Christian children, dying before baptism, as well as all the heathen, even those most highly valued for their virtues, must be eternally doomed."

"This inference is of such a kind," says the author from whom we quote, "that the whole of his system ought to have been given up, simply to avoid a consequence so strikingly severe, and so injurious to the justice of God. But Augustine was, on the one hand, far too obstinate to renounce his position of the absolute necessity of baptism to salvation, and on the other, far too consistent to deny any conclusion which necessarily flowed from that position."†

Notwithstanding what seems to be the harshness of Augustine's views of these subjects, it is evident that while he

\* Wiggers, pp. 68, 69.

† Wiggers, pp. 72, 73.

followed his logic so steadfastly to its ultimatum, still he allows something, however small it may be, still it is something to the human heart, when he says, for example, "We may justly conclude that infants dying without baptism will be affected with the *mildest form of punishment—mitissima damnatione*; they will be punished more lightly than those who have committed sins of their own." A theology so severe, and even appalling, must be referred to its own times. Those times, I suppose, have passed away. In the course of sixty years I have not heard it maintained in the pulpit, nor have I seen it promulgated in any modern book. Such a theology, it is supposed and to be hoped, lives only in the books and on the shelves of antiquated libraries. As to baptismal regeneration, it has had a large, and no doubt a sincere following in its day. We always allow to treat sincerity with respect, and never to speak of an ordinance of God lightly, and baptism is such an ordinance; but how baptism and regeneration can be considered identical, or to have an essential connection with each other, is a religious phenomenon which has always seemed to us remarkable. Place the theory side by side with the Epistle to the Hebrews, and especially with the Sermon on the Mount, and what kindredship do we find? It seems to us very remote. Baptism is a shadow; regeneration is a substance. Thus far they are identified, but no further. Baptismal regeneration, although a doctrine of some of the fathers, we must be allowed to consider a miserable substitute for the being *born from above* of our Saviour.

With a few general observations, I propose to bring this article to a close. And—

First. Theology before the time of Augustine, was rather in a practical than in a theoretical state. The earlier fathers of the Church were *working* men and not systematizers. Origen, Ambrose, and Hilary had made some progress in the line of speculation, but it was limited.

Secondly. Augustine was a man of strong points of character. He had, furthermore, a remarkable Christian experience—such an experience as a man with his characteristics and habits of thought and life would be likely to have. His

experience led him to deep and earnest views of human depravity. He found nothing good in himself, and making his estimate from his own standpoint, he found nothing good in man. Sunk and overwhelmed in the mire and filth of sin, according to his own Confessions, he found no help in himself or in human strength. His experience led him to God, and to God alone, for help. Out of such an experience, more deeply marked, perhaps, than in the case of ordinary men, very naturally grew his theory of what we have called the "absolute and total inability of man to do anything towards consummating his own salvation." And this is true when properly explained. We would not hastily modify such a view. But when it is so explained as to divest man of all responsibility, and convert him virtually into a stock or a stone, it is not true. It is a morbid view of what is in reality a morbid spiritual state. It is a state low enough certainly, but not the state of a statue. From such a view very naturally arose his theory of divine sovereignty and predestination. In this explanation of the case of Augustine, and also of his antagonist, Pelagius, I am supported by Neander.

Thirdly. Augustine, it is true, presented the doctrine of predestination in its mildest form. It was a predestination to life, but not a predestination to death—a decree of election and not of reprobation, or rather a decree of election and preterition. Those not elected were merely passed over and left to die helplessly in their sins. The modification was, therefore, not worth much. Still it is the brightest side of a dark subject, and we cannot but think this view of the subject creditable to the heart of Augustine, and to the hearts of those who now thus present it. Predestination has dark features—let us have the brightest possible. It is an easy and an agreeable matter to look a man in the face when we meet him with hopeful news. We are impatient for the moment of disclosing what we know will fill him with inexpressible joy. But we meet him with a message of irretrievable ruin, probable or even possible, hanging over him, and how is it then? We would hold the truth from him if we could. We would hold it from ourselves if we

could. We can understand all this, and it is not difficult to make the application. Let us have the brightest features of a dark subject. Augustine had a heart, rather a stubborn one, it is true, but still a heart as well as a mind.

Fourthly. It is a fact worthy of our consideration that, beginning with Augustine, we have a system of theology which, after a reconstruction by Calvin, and a still further reconstruction and restatement by President Edwards of the last century, has been through all its history earnestly received and believed by a large part of the Protestant world. It has always been fruitful in subjects of thought and discussion. It has presented great themes for the consideration of the human mind. There is nothing little in it. But at the same time, whilst it has commanded the belief and the practical adhesion of great numbers, and the respect of others who neither received nor adhered to its teachings, it has been the object of an earnest and powerful protest by large numbers of confessedly the most sincere and upright, and in many cases of the most scholarly and intelligent Christians in Christendom. It is charged especially with what is, at least, very nearly allied to the doctrine of necessity, as taught by the ancients; and however skilfully and plausibly the theory may be explained, it is difficult to break the force of the charge. Opposition to it has always been strong. It often makes itself repulsive by the harshness with which it is presented and maintained. This circumstance had its influence, without doubt, if not in originating, at least in adding bitterness to the Pelagian controversy. Beza was a disciple of Calvin, and more of a Calvinist than Calvin himself. His Supralapsarianism repelled Arminius, one of his most promising pupils, and made him Professor of Theology at Leyden. The controversy over the five points was the natural result. This is still one of the standing controversies of the Church. The third chapter in the Confession of Faith was a stumbling block to a few of the honest and earnest men of the revival which prevailed in the Southwest three-quarters of a century ago. The iron rule must be the measure in the Church. The spirit of conciliation found no place, and a new Church



has been the result. These are some of the outworkings of a theology which, however, in skilful hands it may be accepted in good faith by a particular class of minds, is not adapted to the straight forward, popular mode of thinking. It requires too much explanation. It is too much of a philosophy, rather than a theology.

Fifthly. I have intimated something of what I thought might be true in regard to the manner, to some extent at least, in which Augustine was led to the construction and development of his theological system. I have referred to Neander, and I close this article with a quotation from Wiggers on the same subject. In his historical presentation of "Augustinism and Pelagianism," he says, towards the close, "The exhibition now given affords, I think, the most complete solution of the question, how Augustine could set up and defend such a system as his. It is found in Augustine's own natural disposition; in his early training in the school of the Manichæans; in his learning by his own experience how difficult it is to resist the power of sensuality, and how little he could effect in his own strength; in the African theology, which now, from Tertullian's time, was wont to predicate so much evil of human nature; and his early acquaintance with the Epistle to the Romans, which he read in the Latin translation, and did not sufficiently understand for want of skill in the language."

It is fair to state at this point, that the translator of Wiggers thinks that the latter overestimates the influence of Manichæism upon the mind of Augustine in the formation of his theological system. We are willing to admit this, but still enough is left to account for all that we claim. But, to proceed :

"It was amid the Pelagian disputes that he now formed his views and his present convictions *into a system*. It is, therefore, no mistake to suppose this *system*, as such, to have proceeded from this controversy. But in regard to the controversy itself, or its essential doctrines which Augustine professed, they did not have their source in the opposition made to Pelagius. In their essential elements they belonged to the fundamental convictions of Augustine, which had

been settled with him from the commencement of his episcopate, as he then thought the true nature of divine grace to be made perfectly clear by that declaration, or rather question of St. Paul, 'What hast thou which thou hast not received?'"

It is a matter of no particular interest to us how the elements of the system wove themselves together as they did. Our inquiry relates to the origin of the elements. We have respectfully suggested that his hard and bitter religious experience may have largely contributed to their development. Wiggers clearly makes this point prominent in relation to both Augustine and Pelagius. It is plain that two theologies as wide apart as the poles did not come from the same source. They did not both come from the Bible. There must have been outside influences operating upon one or both the men. This is a very interesting discussion to us. It is as wide in its range as the years are long from Augustine to ourselves, but we close it as decently as we can. We do not follow in the line of Augustine's theology. I use this term in the widest sense. We do not exclude everything in the system, but reject the system as a whole. We acknowledge him to have been a great and good man. We would, however, that some of the chapters in the early history of his life could be truthfully re-written. This is sincerely said, but we might say the same of the life of Saint Paul. They were both, however, *brands plucked out of the fire*. God makes his own selections, and we may not set ourselves up for critics of those selections. We do not follow Augustine, but many do. Let them have their own way. We prefer the Bible with our own exposition. It is not wise, however, in any of us to glory in men. If there must be glorying, let it be in the Lord. The wisest and best men can do but little, but he has led his Church from the beginning through all the wilderness to the present time, and he will lead it to the end.

R. BEARD.

## ART. II.—CHRISTIANITY TESTED BY EXPERIENCE.

I ONCE asked a very intelligent physician this question: How do you know that any given medicine will produce any given effect? He answered, "By observation and experience." But can you not tell from the nature of the medicine and from the state of the human system that certain results will follow? He answered, "I cannot." Then do I understand you to say that the science of medicine is based on experiment? "That is what I mean. Long practice has developed certain results. These results approach uniformity. From this long practice we give certain medicine in the belief that it will produce certain effects. The same is true of many of the sciences."

Then should we be surprised to find that Christianity subjects itself to the same test? Surely not. "Taste and see that the Lord is good." "Ho, every one that thirsteth, come ye to the waters and drink." "If any man eat of this bread he shall live forever." "Look unto me and be ye saved." "If any man hear my voice, . . . I will sup with him and he with me." "If haply they might feel after him and find him." These are only a few of the many scriptures which appeal to our experience. Let us select the significant words, taste, see, thirst, drink, eat, bread, live, look, saved, sup, hear, voice, feel, find—14. Every one of these, in one way or another, is an appeal to bodily sense, and, therefore, an appeal to what we know to be true—know by experience. But here they do not refer to the body. There must, therefore, be soul-senses to which the bodily senses correspond.

1. Through the bodily senses we gain a knowledge of the material world. If a child were born without any one of the five senses, it would be as destitute of knowledge at fifty as it was the day it was born. Of father, mother, the world,



sun, etc., it would know absolutely nothing. Through the soul-senses we gain a knowledge of the spirit world. The soul tastes, sees, thirsts, drinks, eats, lives, looks, hears, feels, finds. Indeed, may we not say that the first and highest type of seeing is soul-seeing, eating, thirsting, drinking, etc.? Compared with this, that which is realized through the bodily senses is material and coarse. The first and highest type of life is spiritual life. Physical life is but the offspring of spiritual life. All physical being flows out from spiritual being. The highest type of light is spiritual light. In the city which John saw there was no need of the sunlight. So there is a spiritual world—a world of mind, intangible to bodily senses, but where spirit communes with spirit. Of that communion and spirit-converse the bodily senses are appropriate types. Real seeing, hearing, eating, etc., is soul-seeing, hearing, eating, etc.

2. In the physical world there is want and a corresponding supply. These stand the one over against the other. There are no gaps and chasms in the works of God. In nature, every subjective want is met by an objective supply. I thirst, God supplies me with water; I hunger, God supplies me with food.

The same is true of all my spiritual wants. Nature would be at fault if it were not so. Would it be strange if the same is found to be true in the spiritual world? Rather would it not be strange if it were not true? The Saviour said, "Blessed are they that hunger and thirst after righteousness." He evidently does not mean physical hunger and thirst. That which satisfies the demand is righteousness, not meat and water. The soul of man calls for righteousness. This state of righteousness, or of full conformity to the divine will and law, is the soul's normal state. This it demands, as absolutely essential to its happiness and well being. Here it rests and is satisfied. Any where else, in any other condition, the soul is restless, wandering, and miserable, even as the body forever hungering and thirsting, without the natural supply of food and water. "My soul thirsteth for God, for the living God." This is not the experience of one man only, but of all men; not in one age

only, but in all ages. The one great search of the world has been to find God. This is the result of a universal, deeply-felt, conscious soul-want. Give me God, give me the water of life, is the cry, the wail of the human soul. Suppose there were no God, then nature would be at fault—creating a desire, a thirst, without a corresponding supply. But nature is not at fault; nature makes no mistakes, nature leaves nothing one-sided or half-done. Then there must be a God, and that God is a necessity to the human soul. Give the soul to God, and God to the soul, then the gap is filled, the thirsting ceases, and the soul is at rest. This is its own place, the place for which it was made. Here it forgets all its sorrows and its joy is full. “In thy presence is fullness of joy.” This has been, and is now, the sweet experience of millions of souls. If we know anything, we know this. “He that eateth of this bread shall never hunger.” “He that drinketh of this water shall never thirst.” This is what the Founder of Christianity has said. This is what we know to be true by experience. Christianity must be true. The conclusion is inevitable.

Man would live forever. This desire comes up from the profoundest depths of the human soul. It cannot be rooted out nor smothered down. It may be abused, and crushed, and mangled by the rude hand of conscious guilt, that through fear of coming wrath would fain destroy it, and strike it from the list of living facts, still it pleads its own cause and challenges the assent of the world. That he may live in the memory of man is the great desire of the warrior, the scholar, the statesman—of all men. To be forgotten, to be annihilated, to cease to be! The soul recoils from the contemplation of a subject so revolting. Now, if the desire for immortality is so deeply seated in the human soul, and so universal, may we not expect in nature a corresponding arrangement to meet this desire? Again we say, nature is never at fault. Then such provisions have been made; a field has been thrown open, and man will live forever. But by whom and how has this great fact been revealed to the world? Not by unaided reason, not by philosophy, not by science. Neither one nor all of these have been able to

to brush away the mist that hangs over the *River*, and discover a safe landing on the other shore. To reveal to man a future world which is soon to become his eternal home, was reserved for the Son of Mary. He has "brought life and immortality to light through the gospel." In doing this he has met one of the most deeply-felt wants of the human soul. He has not only opened the gates of life to the soul, but also to the body. In the grand march of recovering grace, the grave is called upon to give up its dead. The dust of all the millions that sleep is to be reorganized and clothed with the power and glory of an eternal existence. Nothing short of this will satisfy the subjective desires of the soul. Christianity alone does this. Therefore the truth of Christianity is raised to the highest possible degree of certainty.

3. We know the truth of this subjective want and objective supply by experience. When I am thirsty and drink, I know I am satisfied. When I am hungry and eat, I know I am satisfied. I want no better proof that God has set the one over against the other than this universal fact. I know the effect of eating and drinking by experience. The mind calls for nothing higher; indeed, there can be nothing higher. If we know anything at all, we know this.

The same is true in regard to my spiritual wants. My soul thirsts after righteousness, to be more like God, to be holy. As I approach God in the way he has appointed, as I draw near to him in faith, so that I can feel that I have fully committed my all to him, and that he has accepted me in love, then I am blessed as the Saviour said I would be, and my soul rests at ease. This is an experimental fact. I know it as certainly as I know that eating allays my hunger and drinking relieves my thirst. The same is true of all my subjective spiritual wants and their objective spiritual supplies. Both these classes of experiences are alike true. They stand upon the same kind of proof—that is, experimental. Why then should we receive the one and reject the other?

4. We know these facts before we can understand the

reason why. There is a reason for these sure results. We cannot doubt this. But the reason of the case is one thing, our experience of the sure results is another. I may never understand all the reasons why it is, that when I am thirsting and take water into my system, my thirst is allayed. The same is true of all my other bodily wants. The ignorance of the patient of the nature of the disease and of the properties of the medicine he takes, has nothing to do with its effects. This is a merciful provision of Providence. Need we be surprised if we should discover the same wise and merciful arrangements in the spiritual world? The bitten Israelite saw no connection between his looking upon the brazen serpent and his perfect restoration to bodily health. It was not needful that he should. He felt his need and the duty of obeying God through Moses. This was sufficient. God says to every lost sinner, "Look unto me and be saved." Shall the sinner stop to reason with God? It may be, God does not see fit to give the reason. It may be, man is not capable of understanding the reason. Is it wise in such a case for the sinner to turn away and say, I don't believe God and prefer to live in sin and misery? Yet this is the boasted wisdom of many who reject the Bible and Christianity in the present day. They are wont to demand a reason for everything, and to reject everything they do not understand. Because God has not revealed himself just in the manner they think he should have done, they deny that he has made any revelation. Because they find some things in the Bible they would have left out, they say those things ought not to be there. Why do not these "savans" act in this way about other things? Why not quit eating and drinking until they can understand all the reasons why eating and drinking produce the effects they do? Why do they not deny that the pulse beats, that grass grows, and the sun shines, until they can rise up to the full comprehension of all the reasons in these cases? I wonder if these wise men would have made just such a world as this, with all its infinite variety of plants, animals, and insects? or would they have made a better? The highest wisdom of poor, erring mortals is to submit to God and do just what

he tells them to do. All who put Christianity to the test will know that it is true.

5. There is nothing that we know better than our various mental states. We learn to separate and distinguish these in very early life, even in childhood. Love and hatred stand opposed to each other. Nothing can be more marked than the difference between them, not even light and darkness. The same may be said of the states of guilt and innocence, of hope and despair. Such is experimental knowledge. The mind calls for no higher proof. Here it rests as on a rock, and no array of evidence to the contrary can possibly disturb our faith in the least. These various feelings of love and hatred, guilt and innocence, may, or may not, be well founded, still these states are marked and will be understood.

As a Christian, I know that I was once a guilty, condemned, lost sinner. Mark the words, *guilty, condemned, lost*. I was a sinner against God and I knew it. This constituted my guilt. It bore heavily upon me; for days and nights it was there; do what I might, it was there. The more I tried to drive it from me, the heavier it was upon me. My conscience was fully aroused, called me to its bar, and told me I was guilty. My heart made diligent search. Instead of bringing relief, it served to bring my guilt more clearly before me. I saw there was no good in me. It was the Spirit (so the Bible teaches) at work with my heart, discovering to me my sins, that it might lead me to Christ. I was miserable beyond description. To have this viper of guilt gnawing at my conscience forever would be hell enough surely. I had so sinned against God that I dare not go to him. Others have told me it was thus with them. I have seen thousands in the same condition. Do you say it was a delusion, an excited imagination? Then why this uniformity in thousands and multiplied millions of cases? As well call any other strong mental state a delusion.

"Condemned!" Condemned before the bar of conscience. The court has already set, the witnesses examined, and the decision rendered. It has gone against me and I stand condemned. I now find that there is an eye that has been watching me all the time, and there is a hand that has been



noting all my thoughts, words, and deeds. Now the books are open and I am called upon to answer. What shall I do? I cannot answer one of a thousand, and yet the law which I have violated knows no mercy. This, too, is according to my present convictions. I once stood in self-defense; I cannot do so now. I have no defense to make. I know I am guilty and am justly condemned. This is like the Bible talks: "He that believeth not is condemned already." So my experience and the Bible agree. Somebody else must have felt as I did. I talk to the first Christian I meet. He tells me that is the way he felt. I talk to a thousand and find a wonderful agreement. I am led to conclude that these experiences are founded in truth.

"Lost!" A man feels that he is lost when he has wandered from the right way and cannot return. I felt that I had left the plain paths of duty and of rectitude, and wandered so far away in the folly and mist of sin that I could not get back. This conviction came on me by degrees, and deepened as it came. At first I thought that with a little effort I could find my way back. I soon discovered that this was a mistake. I had utterly lost the points of the compass. Darkness, deep and rayless, set in upon me. Then I knew I was lost. The feeling which now took possession of me, none will ever know except by experience. When I talk to my Christian brother, however, he tells me, he knows what it means, for he has been there. The Bible makes this a part of the plan. "Christ came to save the lost." Who knows but this is the link in the chain of salvation?

"Saved!" I know that in looking to Christ he saved me. Before, I had been looking to myself, or to some human help. This made me worse instead of better. Then, I looked to Christ. I know I did. Before, my thoughts had wandered. Now, they ceased to wander. They were concentrated on Christ. I no longer thought of myself and of my miserable condition. I thought only of Christ, and as I looked to him he saved me. In an instant my guilt was gone; I knew not where or how. My condemnation, too, was gone, as was also my feeling that I was lost. I did not

know how it was, but I knew that salvation came from Christ. He did for me what I could not do for myself. Hence to him I did, and do, and ever will ascribe the glory of my salvation. Is this a delusion. I know it is not a delusion. It was more than forty years ago. It is as fresh in memory to-day as it was the week after it occurred. Christ did something for me then that has been the controlling principle of my life ever since. No, it is not a delusion. As well tell me that water does not slake my thirst; that eating does not allay my hunger. All these are experimental facts that it does no good to argue against. As well tell me that the sun does not shine as to tell me that Christ does not save. I know he can and does. You may call me a fanatic. It does not matter what you call me. What I know, I know, the world to the contrary. You tell me that it is strange. And so it is, as strange to me as it is to you. I cannot tell why Christ should save such a sinner as I am. I do not deserve such a favor. I cannot tell why looking to Christ by faith has such a wonderful effect, but I see this is just what the Bible teaches; and when I do what God commands me in his word to do, I realize in my conscious being the happy results which he has promised. This is the reason why I think it is God speaking to me in the Bible. With me it is like the afflicted woman who touched the garment of Christ. She knew she was healed, but did not know how. When we rise to a higher state we may understand the reason why looking to Christ saves the lost soul, or it may remain a pleasing mystery forever.

I know that by eating and drinking my hunger and thirst are satisfied. I do not know by experience that it has this effect on others; but I see them eating and drinking, and they tell me it has the same effect on them. They show, too, by their conduct that it has, and I feel inclined to believe it. I do not know, experimentally, that looking to Christ has the same effect on others that it had on me, but when we compare feelings they tell me it has. They seem, too, to be affected very much like I was affected, and I find these effects continue to be realized through life. So I feel inclined to believe they tell the truth. Surely all the

millions that speak in this way ought not to be charged with deliberate falsehood, and that, too, when they speak, not of what others know, but of what they know themselves. Such men and women are believed on other subjects, why not on the subject of religion?

6. All this is just what the Bible teaches. It tells me in a hundred places, and in a hundred ways, that I am a sinner before God. It tells me that as such I am guilty, condemned, and lost; that I cannot save myself; that so far as I am concerned, I must suffer the fearful consequences of my sins forever; and as my only hope, it tells me to look to Christ by faith and he will save me; and more still, it tells me that when I do look to Christ he will not only save me, but I will feel that he has saved me. In the language of revelation, this inward assurance is nothing more nor less than the "witness of the Spirit" that I am now a child of God. It tells me still more: that this work of the Spirit in my heart is a radical, paramount work, that will abide with me forever; that it will mould my character, conform me more and more to the Bible way of living, and cause me ever after to take delight in the service of God. All this is true experimentally. All true Christians speak the same language upon these subjects. The lives of many who profess Christianity do not thus speak. These, according to the Bible, are not genuine Christians. All who have believed in Christ follow Christ. Now, in view of all these facts, is any one to be charged with credulity who says he believes the Bible is true? that it is just what it claims to be, a revelation from God to man, making known to him the way of salvation?

7. Now we can understand why Christianity cannot be overthrown. When we consider the seeming weakness of Christianity in its origin; the obscurity, poverty, and persecution of its founder; the opposition which was waged against him and his doctrines by bigots and priests, philosophers and kings, it is, perhaps, the greatest wonder of the world that it has existed in any form so long. To account for its early success and continued advance has long been the puzzle of its opponents. Even Gibbon, with his great mind and strong opposition to Christianity, undertook the



solution of this problem, but in the estimation of all candid judges, he most signally failed. He failed, not for the want of ability, but for the want of truth on his side. Upon the supposition that Christ was a mere man and Christianity a human institution, there is no accounting for the perpetuity and power of Christianity among the nations. The moment you admit its divine origin, then all is plain. Its success results from the God-power that is in it, and in its perfect adaptation to meet all the wants of the human soul. There is a call coming up from the depths of man's spiritual being, for every truth contained in Christianity. Does the conscious guilt of man call for an atonement? Here it is, not in human sacrifices, but in the richer blood of the Son of God. Does the depraved nature of man call for a renewal, a regeneration? Here it is in the all-powerful and now legalized work of the Spirit of God. Does the soul, depending upon its own energies, realize its utter inability to break the fetters of reigning sin? Christianity comes to that soul with the all-sufficient power of God. Does man need a teacher telling him whence he came, whither he is going, and what he must do to be saved? The great Founder of Christianity steps forth and says, "I am he." Would man live forever, soul and body, in a purer and higher realm than earth? Christianity points her finger to a world of light and love, where those who sleep shall meet and live forever.

These are some of the demands of human nature, and these are some of the supplies of Christianity. What a hand must that be that would pluck the only star that hangs in the future heavens? What a heart must that be that orders man back to the shades of eternal night? But it will never be. As well offer a substitute for food and water. The one is the demand of the soul, the other of the body. God has made both a necessity, the one as much so as the other. They exist by divine appointment. Hence, all attempts to overthrow Christianity have failed, and ever will. While it was yet in its swaddling clothes, the strongest earthly powers were let loose against it, but all in vain. Persecution and death in a thousand forms were employed to

drive it from the world, until it was found that the blood of the martyrs was the seed of the Church. Ignorance and fanaticism took hold of the Church and delivered it bound, and fettered, over into the hands of Popery. The night lasted a thousand years. With the Reformation, the sun arose, and, as it would seem, will set no more. Science, "falsely so called," has now stepped to the front ranks of the opposition. She has whetted her sword and is most certainly making a wonderful "fuss." But will she succeed? Already defeat is written upon her banner. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." So wrote Isaiah twenty-six hundred years ago, and so it has been, and so it ever will be.

Christianity owes much to her enemies. These have brought forward their heaviest pieces, and have been battling away at her walls for eighteen hundred years. Two things have been discovered—the malignant hatred of her enemies and the impregnability of her walls. If a breach could have been made, surely by this time it would have been effected, but there is no sign of any breach. Before the face of the world, and among all nations, Christianity stands more firmly to-day than ever before. The books of Moses are fast giving laws to the nations of the earth. The teachings of Christ are fast becoming the code of ethics of all civilized people. As fire on the mountain consumes the rubbish, and serves to expose more clearly the rock foundation on which the mountain stands, so with the opposition to Christianity. While it has discovered and swept away the rubbish which bigotry, ignorance, and false interpretation have heaped upon it, at the same time it has been the means whereby the eternal truth of God, upon which the superstructure stands, has been brought more clearly to light. "If man will do his will, he shall know of the doctrine, whether it be of God." This is an experimental test, and is one which all can make. No man has any right to condemn Christianity before he makes this test. Let him repent of all his sins, as Jesus demands of every man, and which every

man is in duty bound to do, and let him yield his heart in humble trust to Christ, and then watch the result. The truth of Christianity is staked upon the result. If he is not saved, if he does not realize in his heart that he is saved, then Christianity is false, and ought to be renounced by all candid people. But all who meet the conditions which Christ has laid down realize, in their own hearts, that they are saved. The true believer does not have to depend upon others, setting forth the claims of Christianity, for his faith. He knows for himself, and carries the evidence about with him in his own heart. This evidence is stronger than any the skeptic can present on the other side, and always at command. The true Christian stands as the prepared warrior with his coat of mail, impervious to every assault. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "We will come unto him and make our abode with him." Here is a duty imposed: keeping the commandments of Jesus, and certain definite results promised—My Father will love him; I will love him and manifest myself to him in a way that I will not to the world; and both I and my Father will make our abode with him.

Here are four very important facts:

1. Keeping the commandments of Christ.
2. The consequent love of the Father and Son.
3. To such Christ will manifest himself in a way he does not to the world.
4. Both the Father and Son will make their abode with all who obey Christ.

These are universal facts, applying to all who keep the commandments of Christ. These results belong to the inward consciousness of the believer, and can be known only by experience. Now, is it true that there is something in the experience of every genuine believer in Christ corresponding with these facts? I answer that we have the universal testimony of the great Christian world that there is. It is felt in each individual Christian heart. It is preached in every evangelical pulpit all over Christendom. It is incor-

porated into the hymns of the Christian world. It has been uttered amid the death-scenes of millions of dying saints. If human testimony can establish anything, then these facts are established. Every Christian knows that from the ever memorable period when he gave himself fully and forever to Christ, there is something in him, and belonging to him, that was not there before. There is a conscious sense of pardon, of the love of God, of the love of Christ, of their love to him, and of their indwelling presence with him, that constituted no part of his previous experience. It is a fact, then, that the very results which Christ declared would follow obedience to his commandments, do actually follow in every case. Then, did Christ speak truth when he uttered these words? I answer most emphatically, He did, and such truth, too, as no mere man could know or dare speak. It was truth which pertained subjectively to him and the Father, and objectively to every believer in every age of the world's great history. It was truth which Omniscience only could know. The conclusion is inevitable—Christ is divine and the Bible is true. The Scriptures abound with this doctrine. It belongs to the domain of spirit, the world of mind, of conscious experience. They speak of eternal life that comes to the submissive, believing heart; of the bread of life, of which eating we shall hunger no more; of the water of life, of which drinking we shall thirst no more; of the unction of the Holy Spirit upon all who submit to Christ; of the witness of that Spirit, that we are the children of God; of great spiritual truths which can only be spiritually discerned, which the carnal mind cannot conceive; of the comforting presence of the Spirit whom the Father and the Son sent to dwell in the hearts of all believers, and who Christ said would abide with them forever; of the sustaining grace of God, which would be sufficient for every trial; and of a hope, sure and steadfast, that looks away from earth to the climes of bliss beyond.

An objector may say, I have no such experiences as those you speak of. That may be true. But does that prove that Christians have them not? Perhaps you have never

renounced your sins and heartily accepted Christ as your Saviour. If you have not, of course you have no such experiences as we speak of, for they are promised only to believers. No one has any right to deny the truth of these experiences until he shall have fully submitted himself to the test and found it false. Many things can be learned by experience only. The man who never tasted honey, and will not, should not deny that it is sweet. The man who has never heard a sound should not deny that others have. He who has never seen the light need not deny that there is a sun. But suppose that any one should be so foolish as to deny that there is a sun, what effect would his denial have upon the millions who see the sun every day? Simply none at all. Such is the folly of all those who deny the truth of Christian experience. It has simply no weight at all with those who know better. If skeptics were disposed to deal fairly, they would first submit to the test and prove Christ's declaration false and then file their objections. This, however, they persistently refuse to do. It would deal a death-blow to all their doubts. One is reminded of that old saying, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The skeptical world is greatly divided in their skepticism. Pyrrho, the founder of a sect of ancient philosophers, "maintained that no certain inferences could be drawn from the reports of the senses, and who, therefore, doubted every thing." This we might regard as the topmost round in the ladder of skepticism. Then there is nothing true, nothing real; the world and all things that we see and feel and touch have no real existence—they are simply ideal illusions that play before an ideal personality. Some admit the existence of the world and man, but deny the being and perfections of God. Others admit the existence and natural perfections of God, but deny the truth of revelation and the divine origin of the Christian religion. These various schools of infidels generally claim to be wiser than other men; that they have discovered what other men have failed to see; that there is no sufficient ground for our faith in the divine



origin of Christianity. It is not denied that some of these men are wise in natural science, though they are always correcting each other here; but it is denied that even the best and wisest of them have ever examined critically and to the bottom, the evidences on which the truth of Christianity rests. Especially is it true that they have not dealt with Christianity as they are wont to do with science, that is, put it to the test. As philosophers, they very properly deny the truth of any fact in science, until that fact has been cast into the crucible and fully tested. This they do not, dare not do in regard to Christianity. This is true of every one of them. We have seen that religion may be tested as certainly and with as sure results as any fact in natural science. Lord Littlefield and Dr. West, of England, were skeptical. It was before they had candidly examined the claims of Christianity. They afterwards put it to the test and found it true. It would be so with Spencer, Twitall, Ingersoll, and all the rest. Is it not strange that a question involving so much should be treated with such indifference? The heart is depraved, the Bible is a looking-glass, and men do not love to see themselves. Men sin easier in the dark. If they are unwilling to forsake sin, they are wont to put out the light.

Believers in revelation have a right to demand of the skeptic an answer to the following questions:

1. How will you account for this uniformity of Christian experience, which is found to exist in every age and among all people?

2. How do you account for the well known fact that Christianity, which you call a fraud, makes all who embrace it better and happier?

3. How do you account for the fact that the religion of Christ is the only religion that fully and joyfully supports the soul in the dying hour, if it be a delusion?

4. How do you account for the fact that every nation, or people, that this fraud, as you call it, touches, is made better by it, and that civilization, art, and science flourish most under its purifying, exalting, and saving power?

5. How do you account for the fact that every important



event connected with the advent, character, work, life, and death of Christ was foretold by the prophets from five hundred to fifteen hundred years before it occurred?

6. How do you account for the fact that the leading nations of the world have arisen, acted, and passed away just as the prophets predicted from two thousand to three thousand years ago?

7. How do you account for the fact that the resurrection of Christ gained such hasty and rapid credit, even at the very place and time it was alleged to have taken place, and among the people best qualified to detect the fraud, if it was a fraud, so that within the space of three hundred years, Christianity, of which the resurrection of Christ was the keystone, was declared to be the religion of the empire, if Christ did not rise, as the disciples constantly affirmed?

8. How do you account for the fact that, if Christianity is a fraud, as you say, the wisdom, opposition, and learning of the world have not yet been able to detect and expose the fraud?

9. If Christ was a mere man, as you affirm, how do you account for the fact that he lived through life without sin, as his worst enemies testified; that he was more benevolent than any man; that he was wiser than all the wisdom of the world combined; that he delivered himself up to die for his enemies, and that he taught a morality so pure, full, and perfect, that eighteen hundred years have not been able to detect an error or to make an improvement? Could he be all this and yet an impostor?

10. If you were to succeed in your efforts to destroy Christianity, what do you offer in its place?

It is certainly wiser to remain in the old boat until we find a better. The skeptic would take from the Christian his Bible, and with it, his Saviour, his victory over sin, the comfort of the Spirit, sustaining grace, triumph over death, and eternal happiness and life in heaven. Truly this is calling upon the Christian to give up a great deal. To him it would be like striking the sun from the heavens. The world would be dark indeed. And where is the compensation? Infidelity, if she speaks the truth, is compelled to

answer, "I have none to offer." Then you must excuse the Christian for holding on to his Bible and his Christ until you present him with something better.

A. TEMPLETON.

## ART. III.—LIGHT.

“LET THERE BE LIGHT, AND THERE WAS LIGHT.”

[A Lecture delivered to the students of Cumberland University, at Caruthers Hall, Sunday afternoon, Jan. 11, 1880, by Prof. A. H. Buchanan.]

THIS, the third verse of revelation, is one of the most sublime expressions in human language. It carries in its every word the marks of its divine origin, and formulates in the simplest monosyllables the infinite greatness of him who “created all things by the word of his power.” It causes the thoughtful reader to feel that he is on holy ground—in the very presence of him who has but to speak and it is done.

Though I have the sublimest of texts, I do not presume to preach you a sermon, and yet every word I may say on this his holy day, ought, if possible, to be a sermon for the great Master. If, by my half hour’s talk, I may induce any one to think more of him, in consideration of the countless blessings that flow to us every moment of our lives from the ever-living, active energy that sprang into existence when he uttered these words in the great and far off beginning, I shall feel that I have something to render in my account for this opportunity.

## LIGHT—WHAT IS IT?

Adopting the “strict constructionist’s” interpretation of the word light, we are shut up to its literal sense, and not allowed to extend the meaning of the first chapter of Genesis beyond the earth and its immediate sources of light. If we adopt the more liberal and natural interpretation of the Mosaic account of the creation, it denotes all the physical forces of nature, and extends “the beginning,”

mentioned in the first verse, to their incipient action in building up worlds and systems of worlds. The word light was chosen to denote all these forces, simply because it is the most striking result of their action. This liberal sense is more in accordance with God's ways of carrying on his work in the natural world around us; and any other, it seems to me, dwarfs the great hero of the chapter, together with his work so grandly set out by it. "Working by, what seems to finites, the slow process of law, is to him the same as instantaneous creation." To say the least, how very inconsistent to measure time for God, by the twirling of one of the least important worlds in the endless systems that date their origin back to this occasion! And who presumes to measure time for him with whom a "thousand years are as one day?" Whichever interpretation may be taken, however, I shall to-day confine myself to the literal signification of light.

We sometimes hear the expression, "The stars are hung *in vacuo*," and that, besides what is occupied by them, infinite space is empty. In the ordinary acceptance of the term, this is true; in another sense, however, there is no such thing as a vacuum. Experiment and observation have long since established this, through the agency of the light of these bodies. Newton proclaimed to the world "that *particles of light* are incessantly shot through all space," and thus his great name fixed the material theory of light upon the scientific world. He accounted for and explained all its phenomena, too, upon his theory, except, perhaps, one or two. Modern science rejects the material theory of light, and also proclaims that celestial spaces are occupied by matter, giving almost as conclusive proofs of it as can be presented for the existence of an atmosphere around the earth. Indeed, it was the study of the terrestrial, that led the great minds to the discovery of the celestial atmosphere.

The study of the phenomena of sound revealed the fact that our atmosphere is the great vehicle by which it is carried from point to point. When a sentence is spoken, the vibrations of the vocal organs start a similar kind in the atmosphere of the room; that is, a series of condensations

and rarifications, running out in straight lines to every ear, and there produce the same kind of vibrations in the auditory apparatus, and every word is heard just as it is spoken.

By their explanation of the phenomena of sound, scientific men were led to the conception of a medium called *ether*, that pervades all space, and through it have explained all the phenomena of light. They do not allow us to consider the notion of this medium as one of their vagaries or fanciful conceptions. They offer as conclusive proofs of its existence and establish their theory as thoroughly, as Newton has his theory of gravitation. Indeed, a learned man of the present day would subject himself to almost as much ridicule among his fellows in rejecting the one as the other.

Ether is the universally accepted medium of light, and is, therefore, called luminiferous ether. Its mechanical properties are made out. Almost infinitely more attenuated than the lightest known gas, it penetrates all space, all bodies—solid, liquid, and gaseous—everything, and its motions through other bodies and substances are almost as free as through inter-planetary space. Its properties are like those of a solid rather than a gas, being similar to those of a perfectly elastic jelly. It is also the only vehicle of heat as well as of light, and, perhaps, of electricity. It must extend, therefore, throughout all space, at least to the most distant visible heavenly bodies, since without it they could not be seen; and if it has a boundary at all, this must be beyond the stars of our universe. As one has said, "This all-pervading substance takes up the molecular tremors of the stars and conveys them with inconceivable rapidity to our organs of vision. It is the transported shiver of bodies countless millions of miles distant, which translates itself in human consciousness into the splendor of the firmament at night."

Most writers call light and heat, therefore, "modes of motion." It is more strictly accurate to style them the *effects* of modes of motion, in this intangible, ethereal medium. But whence comes this mode of motion? When a meteor



crashes into our atmosphere, it instantly bursts into a flame of fire from the shock; that converts it into a gas, or, if it reaches the ground, it is intensely hot, all from the sudden destruction of its great velocity. If a cannon ball's motion is instantly stopped by collision with a mass of iron, the shock converts its motion into heat enough to raise its temperature almost to redness. When the detached straggling masses of matter fell together under the action of gravity in that great "beginning," to build up the myriads of worlds as we now see them, each clashing piece came to rest only so far as the motion of its mass was concerned. One kind of energy never disappears without being replaced by its exact equivalent in another form. The great aggregate, though always on a ceaseless round of transformations, is exactly the same to-day as when God said, "Let there be light." The coal, for instance, of your fires is the energy of the sun's light and heat developed in the laboratory of the leaf of the tree, perhaps, millions of years ago, and when burned, you get back exactly the same amount of heat from it now. So it is with the energy of the clashing masses that built the sun and the stars. Each sent its thrill of tremors throughout the growing nucleus as motion of their ultimate particles, contributing to increase the mass and the rapidity of its molecular vibrations, which to-day is delivered to us in the form of light and heat. It being impossible to disturb the equilibrium of a perfectly elastic body in any point without giving rise to tremors in every direction, the ether within them and around them takes up their motions and propagates them with inconceivable rapidity throughout space, and we have "the fires of suns and stars with their light and heat." By the ceaseless swaying to and fro of the white hot particles of these bodies in their etherial ocean, which we can neither see, feel, taste, nor smell, though within and around us everywhere, beauty and blessing are showered upon us forever; and by the study of this beauty and blessing, the nature of the ocean is known, just as gravity is known by the study of its phenomena.

Darkness is the result when ether is at rest; light when ether is in motion. It is, however, really never at rest;

where light-waves do not traverse it, heat-waves do. Throughout the universe, from countless millions of centres, these two kinds of waves are crossing, commingling, opposing, passing through each other, without confusion or extinction. "Waves of the zenith do not jostle out of existence those of the horizon; every star delivers its light across and through the entanglement of wave-motions from all the rest, as accurately and faithfully as if the depths of space were stirred by nothing else." As every vibration of pipe, string, or vocal chord of your choir is delivered by the atmosphere of the room in perfect harmony to each and every ear of the audience, so does this inter-stellar etherial atmosphere accommodate itself to the requirements of light and heat; and there is as little discord and confusion in the one case as in the other. These light-waves, with their kindred heat-waves, strike the organs of the two senses adapted to them, thus sending through us countless thrills of joy, pleasure, and comfort during every moment of life.

But the question, "What is light?" is only half answered yet. We have the vibrations and its medium, but are they light? No more than are the vibrations of the strings of the violin and the air of the room, sound. The question as to what light is, perhaps, never would have been answered had it not been preceded by the question, "What is sound?" The mind was first disciplined by the less refined phenomena of accoustics, and with the conceptions thus obtained, by direct observations, then advanced to the more delicate phenomena of light and heat. What is sound within us, through the ear, is, outside, a motion of air, nothing more. The auditory apparatus imitates accurately the motion of the air; the auditory nerve carries the intelligence of these movements to the brain, where they are translated into what we call sound. It is, therefore, altogether of the ear, and without its curiously-wrought apparatus there could be no sound. The deaf man, through the common nerves of the body, feels the tremors of the thunder just as others do, but there is no sound in them for him. Enclose a bell in an air-tight vessel full of air, and let it be suspended by a cord in another vessel much larger, also air-tight,; then exhaust the

air entirely from the outer vessel, cause the bell to vibrate, and no sound will be heard. The air of the inner vessel and bell vibrate, however, just as they would do in the open air, but their vibrations are locked out from the ear by the vacuous space intervening. What we call sound, then, is altogether of the ear, and the effect of *external* vibrations. Without the ear there can be no sound.

The same proposition as to light is just as true. There *can be no light* without the eye. That prince of philosophers and scientists, in that most wonderful lecture ever delivered on earth, called the "Sermon on the Mount," understood the question perfectly, and answered it exactly when he said, "The light of the body is the eye." Here, then, is the other half of the answer to our question, and but for our familiarity with it, would be as great a mystery as the first. The world has been as long finding out the peculiarities of the organ as of the medium of sight. Millions have used the eye without ever discovering some of its most familiar features. All this grandeur and beauty around us, above us, and beneath our feet, are the translations of the pictures and paintings of this most wonderful instrument; and will man turn this God-given window of his soul to the right, to the left, above and beneath, everywhere, and drink in through it, at morn and at eve, day in and day out, for a lifetime, all the glories of his universe, and at last say, "There is no God?" The Bible certainly is right when it says this is the language of "the fool" only.

"The light of the body is the eye," or there is no light without the eye, and a discussion of the subject of light would be defective without something of its wonderful structure.

Not stopping to mention all of its various coatings, humors etc., the inside lining of the choroid coat, called the retina—the seat of vision—is traversed by a system of nerve-filaments diverging from what is called the optic nerve, or rather it is the optic nerve itself, spread out in a thin coating over the back part of the eye. A little point in the retina, about one-seventieth of an inch in diameter, slightly toward the outside of the back part, is the seat of distinct

vision. Here the nerve-fibers are more distinct, and each carries out through the trunk of the optic nerve and reports accurately to the mind the particular shade of image that falls upon it. "The retinal image, then, is a picture elaborately finished in the centre, but roughly sketched at the borders." No other canvas ever received such pictures. They are perfect as life itself, for the pencils and brushes of the artist are the very shades and tints themselves from the original.

The eye is a real optical instrument, as much so as any other camera obscura—as much so as a telescope. It has been severely criticised by some, and about a dozen seemingly very glaring defects have been pointed out. One writer goes so far as to say that, "If an optician should use as defective media in constructing an optical instrument for him, and should make it with as many other defects, he would throw it back upon his hands." To say the least, it is presumptuous to criticize the workmanship displayed here, unless the critic possessed the infinite skill and wisdom of the great architect. With all that is known of it, it is very imperfectly understood yet; and what are called defects, may be real excellencies when we understand it more perfectly. But the great artisan himself may pronounce them defects. Then, this part is in keeping with the whole man—imperfect in every part, to teach him that his stay here is only transient. Being perfectly adapted to its uses, constitutes it a perfect instrument, and used with care, it will last while needed. By the range of motion given in its mounting and its double character, it has practically a field of view, in every position of the head, of nearly one-half a sphere. While it sees imperfectly surrounding objects in all its field at the same time, it sees perfectly only the one to which it is directed. A telescope shows but one object at a time. By means of its rapid motion from point to point, and its power of instant self-adjustment to near and distant objects, the eye sees almost at the same time all objects in its field. A telescope admits of no such rapid motions and adjustments. These wonderful movements and adjustments of the eye are so rapid that most persons, who have not investigated

it, do not really know how they see. They constitute its chief advantage over all other optical instruments, enabling us to have almost a perfect image of the whole field of view. Indeed, if such image were absolutely perfect, we would have no additional advantage above what we now enjoy, since we can use only one point of it at a time.

What is denominated "expression," depends greatly upon this characteristic of the organ; its rapid glances indicating changes of the attention, and thereby great mental activity. This one single excellency—its rapid movements—more than compensates for all its defects. If it cannot, like the telescope, see in one direction almost to infinity, it can do what is better, see in an infinity of directions and grasp everything within a limited distance at the same time.

As the power of the telescope or microscope increases, the field of view diminishes, and for the highest in either, this dwindles to a mere point; a gain of power is at the expense of time and utility in general. What would be said of a man's wisdom who would exchange, if he could, a pair of good eyes for another of the power of a Lord Ross telescope or that of the compound microscope? If highly educated beforehand, he might with the former become an eminent astronomer, or with the latter, help out scientists in nature's mysteries in the opposite direction, but in every other respect would have no advantage of the blind man. Its endless compensations and adaptation, therefore, make it superior to anything the skill of man ever has or ever will produce. "Its perfection is of that higher type, practical rather than absolute."

One of its most glaring defects is that it pictures to the mind, in the most vivid colors, all the faults of others, without ever showing one in its owner. This, however, results, not from a defect, but a defective use. While this is so, it often shows to the outside observer what exists at the other end of the line. If a good and pure heart lies back there, it is open and frank, and proclaims the fact by its silent glances to the world around. If, on the other hand, nothing but impurity is in its back-ground, for shame it vainly endeavors to conceal the terrible reality, by dropping as



much as possible behind the curtain that cuts off the searching look of goodness and genuine worth.

One of the most anomalous features in its structure is that the retina is absolutely insensible to heat-rays. Mr. Tyndal actually verified his theory on this point by an experiment on his own eye. He first concentrated some heat-rays by a powerful lens on a platinum wire, and found them of sufficient power to heat it to redness almost instantly. Then he placed his eye so as to receive the same focused-rays exactly upon its retina, and experienced no unpleasant effect from it. Whatever may be said of Mr. Tyndal and his various theories, in this he "showed his faith by his works," and leaves no one to question his honesty. Such men do not generally get the credit they deserve. Science-workers, as all past history shows, are God's workers; if not intentionally, yet in spite of themselves. As the world would have called him a fool had he lost his eye, let it give him credit for proving the goodness of God here displayed, at the risk, it might be thought, of losing it. Let us never cease to thank God, for this feature of the eye, and Mr. Tyndal, for showing us his goodness, when feasting our eyes upon the charms of our cheerful winter fires; for without it, the same power of the eye that concentrates the rays of light, would also concentrate the heat rays, to burn it out or greatly injure it, and thereby cause us pain instead of pleasure. His experiment proved more, for, while it caused no pain it produced no vision, and, therefore, no light. In other words, heat-rays are absolutely incapable, by their action on the retina, of producing a single ray of light. This fact will be needed in a moment.

Permit me to remark here, how exceedingly unfortunate it is that theologians and scientists should differ and assail each other as they do. The result has been to array a set of men that are, in the main, honest in their work of interpreting God's revelations in nature, against those who, of all others, should be the friends of truth, come from whatever source it may. The conflict, however, is entirely between these two classes of men—between science and religion there can be none. The trouble is that each party sets itself up as

the custodian of its department, which is well enough, perhaps, if any one has the right to assume such a role; but the absurd mistake is, that each assumes to know the department of the other as thoroughly as his own; and to the outsider, places itself, to say the least, in a very ridiculous attitude sometimes. A truly learned scientist is of necessity not a truly learned theologian, and *vice versa*, unless he possesses the mental ability of a Newton. It requires the life-work of a great mind to be either. When both parties accept this fact, they will be less disposed to assail each other. If absurd dogmas are advanced by scientists, are they not also by theologians? and why quarrel over absurdities on either side? The variety of truths and facts developed by these two classes of workers is ample for the greatest intellects, and we are just as much bound to receive the truth from the "book of nature" as from the "book of Books." The honest worker for truth is God's workman, by whatever name or creed he may be known. Science is under no more obligation to "take off its shoes when inquiring of the birth of the solar system, than of the origin of an animalcule;" it is on holy ground in either case, since none but God's power can make either.

Thus far we have the vehicle of light-waves and the instrument by which they become light. If further proof is required that light is altogether in the eye, sound must come to our assistance again. It is estimated that every variety of wave length of aerial vibrations that can produce sound in the human ear, is comprised in the limits of eleven octaves, seven of which are used in music. Some ears embrace notes higher and some lower, but with all, beyond certain limits, there is an infinity of silence in both directions, at least to the human ear. The insects beneath our feet may hold converse with each other by notes beyond these limits, but such notes must be dead silence to us.

Two scientific men were traveling together one day upon a high mountain. One complained all day of a piercingly keen note from a peculiar little insect beneath their feet. The other heard nothing and told his companion that it was

all in his ear. He was right, unwittingly perhaps. The note struck a responsive chord in the ear of one, while that of the other had no such chord to respond. What was noise to one was dead silence to the other. But there is no question, perhaps, of the difference and limits of the capacity in the ears of different persons, and this fact proves conclusively that sound is all of the ear.

There is a similar limit to the power of the eye, shown by the light, heat, and chemical rays of the solar spectrum.\* The visible rays extend from the lowest red to the ultra violet, while below the red are the heat-rays in greatest abundance. Above the violet are the chemical rays, both invisible alike. The presence of heat may be shown to be greatest below by a thermometer; the chemical or actinic rays above by a sensitized plate, such as is used in photography. The heat-rays have the longest wave-length and very much greater energy. The chemical rays have the shortest wave-length and are of much less energy than the light rays. The number of vibrations of the highest violet is about twice as great as that of the lowest red rays. So we see through but one octave while we hear through eleven. Color and tone are only different forms of expressions for similar and closely related phenomena. How many of the glories of the outer world gather into our hearts through this one octave! Yet while we have but one octave here, the number of its notes is almost infinite. Place the eye to receive the heat-rays, all is dark. Place it to catch the ultra violet rays, all is still dark, and there is an infinity of darkness to the eye both ways from this one octave.

Now, why this difference of action upon the eye? They are all one and the same kind of energy—pulsations and tremors in the luminiferous ether, differing in wave-length, intensity, physical effect, and in their influences upon our senses, but not otherwise. The energy of the heat-rays is far greater than that of the light-rays, yet when concentrated by a lens on the retina, by Mr. Tyndal, could not produce the smallest spark of light. Two waves start together in the

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\* Here a figure of the spectrum on a black-board was used for illustration.

same medium and from the same cause. One a little shorter than the other, strikes the eye and light is the result. The other fails of recognition entirely by this sense, but must hunt another door to our mind. The inevitable answer in all this to our inquiry is, "The light of the body is the eye."

How exceedingly wonderful are the revelations of God to man through this little organ! How perfectly wonderful its adaptation to the end in view! Language fails to convey any adequate idea of it. "God said, Let there be light, and there was light;" and every eye is an unanswerable, living witness to the fact of its divine origin; and would, if allowed, fill every heart with evidence of his divine love, infinite beneficence, and mercy.

Waves of ether tell us of the little glow worm at our feet, and of the twinkling stars millions of miles in the depths of space. Waves of ether, gathered by the eye at its every turn, from the whole realm of nature, overwhelm the soul with her beauties and grandeur, and force it to look through her "up to nature's God." The very flowers at our feet vie with each other in culling these waves, to present to us their favorite tints in all their extreme delicacies, and gladden our hearts to overflowing. The trees, the grass, the waters, the rivers, the great forests, the sky, the grand ocean, the grander heavens, all gather up each their favorite ether-waves and pour them in, like so many notes of sweet music, to make us cry out in our very hearts, at every step of life, "Glory be to the great Giver of every good!"

Of the minuteness of these waves we can scarcely form a conception. Thirty thousand to sixty thousand placed end to end would scarcely make an inch in length, but their number compensates for their minuteness. Millions of millions of them enter the pupils of our eyes, and "hit the retina at the back part," in less time than it takes to state the fact. Minute as they are, their lengths for the various colored rays have been measured with the most perfect accuracy, and the method of their measurement is no more difficult to be understood than the determination of the distance to a tree across a river. The comparison of their length with the French metre is now being made in this

country, so they may become our standard of length. Their velocity, also, is beyond conception—one hundred and eighty-six thousand miles per second. This, too, can be measured by means of an apparatus that can be operated in a room twenty feet square. One of the most wonderful experiments ever performed is that of Foucault for the velocity of light. Prof. Newcomb is now preparing to perform this experiment again, with an improved form of apparatus. But I must not weary you with details of the dimensions, etc., of these little things. One thing, however, before leaving them, I must not fail to say. Confounded as we may be at the minuteness, and overwhelmed by the inconceivably rapid motion of these little waves, God's wisdom and goodness devised the instrument and bestowed it upon man, delicate and sensitive enough to decipher their wonderful language, and gather beauty and blessing from everything upon which it may be turned. If man should shut his heart to every evidence in nature that God blesses him but to this one, and think of it for a moment, he should be forced to cry out, "Truly, 'God is love!'" Look upon the darkened "windows to the soul" of the blind man, and be thankful and praise God for his love to you.

Now, a word about our chief source of light. Long ago there were people that worshiped the sun, and, "of all the forms of idolatrous worship, this, perhaps, was the least contemptible," for if there is any object that can be taken as an emblem of the power and goodness of God, it is the sun. It is the source whence all that lives upon the earth derives support. Let the sun refuse to shine for a single day, with us it would be as if God had forgotten us, or was remembering us only to punish. Multiplied thousands would perish, and terrible would be the suffering of millions. Suppose his light and heat ceased to be poured out for one week, every living being upon earth would perish. Day by day we enjoy his light and heat. When clouds obscure, sometimes, we murmur. When his heat seems excessive, we murmur. Yet he showers his blessings upon us all the same, and we scarcely give a thought whence they come. In this, how fit an emblem of the great Hand that made him. The very



clouds behind which he hides his face, like the clouds of adversity, are always, "breaking with blessings upon our head." The aggregate of energy, in the form of light and heat, that he dispenses is incalculable, while the physical condition by which his unfailing store-house of these is ever kept full to overflowing, and the theory of his constitution involves many problems upon which the greatest astronomers of the present day will scarcely venture an opinion.

Grasping with a giant hand the reins of gravity, how gently he guides our little whirling car in its annual circuit, without a jar or jolt, without allowing it to deviate to the right or left, to come so near as to be burned, or to go so far away as to be chilled; thus bringing on day and night, spring time and harvest. Being one million two hundred thousand times larger than our earth, he can easily control it and all his family of circling worlds, so there is no confusion or want of harmony. He could exert this control as well if he were a cold black mass, without life or light. But "giant size and giant strength are ugly qualities without beneficence."

How small a fraction of his light and heat is caught by the few bodies over which he holds such undisputed sway! Is all this energy lost? God loses nothing that he has called his own. Every ray that is not needed here bears some message to some one of the countless other suns, with their circling planets and busy inhabitants. This, however, may be but a small part of their work. We can appreciate the mission of these that cheer our hearts and light our pathway, yet in our short-sightedness, are ready to conclude the rest are wasted. Others that come by their side may pass on and out to other realms, carrying joy and gladness elsewhere, as far above what these bring to earth, as the spotless and pure are above the sinful and ungrateful. Analogy would lead us to conclude that what these do for us, great and grand as it may be, is the most insignificant mission upon which they are sent. How can we escape the conclusion? He "who numbers the hairs of our heads" and "arrays the lily," will not let the light-wave "return unto him void."

But what message can the light-wave bring us from abroad?

We are accustomed to think our sun the only body of the kind in the universe. Astronomers tell us, and demonstrate that every star is a sun, some many times larger than ours. Sometimes they are found in systems revolving around each other; some are colored; some groups are of different colors. One—Sirius—is demonstrated to be more than two thousand times larger than our sun. If these suns are so vast, they must be at immense distances, since in the most powerful telescopes they appear as they do to the natural eye, a mere point, only brighter. Only about twenty are near enough for the diameter of the earth's orbit to make any change in their apparent direction. In other words, the earth's whole orbit is a mere point compared to their distances. To the nearest one, this diameter would not appear as long as a half-yard measure, viewed at the distance of thirty miles. The distance to our sun is perfectly inconceivable, yet it takes his light only eight and a half minutes to reach us. The nearest star to us requires three and a half years to send its light to us, and the next nearest, six years. This fact is as clearly demonstrated as any elementary principle in trigonometry. The most distant visible bodies require, at the lowest estimate, millions of years to reach us.

Now, the little instrument called the spectroscope shall interpret for our winged messengers. I should stop here to explain how the interpretation is made, but it would weary you, and, perhaps, you are already familiar with it. If so, you realize that its revelations, as far as they go, are as unquestionable as those of the sense of sight. This instrument is yet in its infancy, and all that it is capable of doing, perhaps, is not known. Direct it so as to catch the light from some particular star, and you will see by the character of the dark lines across its spectrum, that the body contains iron, copper, zinc, nickel, manganese, oxygen, hydrogen, or any such substances with which you are acquainted, that are known to form lines at the same places in the spectrum. If these lines are deviated a little to the right or left of their known places, you also know the star is coming towards or going from you, and the amount of deviation accurately measured, gives the data by which its rate of motion is

determined. It is a well known principle in sound and light, that an approach of the source of either to the observer shortens the wave-length, and *vice versa*. Deviation in the spectrum is proportional to wave-length. If the source of light approaches, it is shown by greater deviation; if it recedes, by less. Hence the method mentioned. When man shall have learned to interpret the new language of light, with even approximate accuracy, we will doubtless be startled with revelations as yet not dreamed of.

But what do the little waves tell us? That bright star, Sirius, started a little group of these, which, after speeding their journey like lightning for about twenty years, arrived at our earth to tell Dr. Huggins, among other things, that this sun was abundantly supplied with hydrogen, and that as they left home, he was going away from our system at the rate of nearly twenty miles per second. Thus these little tell-tales were spreading these facts, and, perhaps, many others which we are too ignorant yet to understand, throughout the universe of God. This was a little scrap of news about twenty years old from that star, and, perhaps, another group of the same kind of messengers that came by the side of these, may have to carry the same news a thousand years before they reach their destination. Imagine, then, the number of dispatches that are passing in every conceivable direction and to every possible point where God dwells, on these quivering wires of the myriads of suns that bestud the sky. "When I consider thy heavens," says the Psalmist, "the work of thy fingers"—not "right arm," but "fingers," as a little thing—"the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Yet the soul is worth more than all these.

In illustration of the vastness of the heavens, we have one of the most beautiful and expressive references to light in the Bible, from Psalm cxxxix. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." That wing is the light-wave, no more, no less, coming from some sun in the utmost verge of the universe to the

East, and dropping to rest in the utmost verge to the West. The language teaches, by one of the strongest figures, that God fills his whole universe, and ether-waves are the silent, gentle little winged messengers proclaiming his presence all around us, beneath us, above us, and within us. "He is a God of light, and covereth himself with light as with a garment."

The wonderful things of heaven and of earth, with the aid of a telescope, the microscope, and the natural eye, are revealed to the mind through the small opening of the pupil, less than a quarter of an inch in diameter. Suppose God should give us, or has given other intelligences, a sense similar to this a million fold more powerful, what might the range of vision embrace then? Perhaps the very beings that people the planets that circle about these suns. If beings exist with such a sense on the bodies that float in space, they may be just now reading the history of our earth, that with us is more than a thousand years old; perhaps those wonderful histories, such as the raising of the widow's son, or of Lazarus, or that terrible scene on Calvary. At any rate, we can conceive how it is possible for ourselves to be manifest to beings unlike ourselves, such as angels and ministering spirits of the Creator. Who will limit the power of him who built and upholds the boundless universe! He can as easily make a sense for which gravity would be the medium, as the one he has made for us, to which all nature would be manifest at once. But some may say there is too much speculation about all this. What does the Bible say? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It seems to me that God intended we should gather from all his works and word as large ideas of him as possible; and if I must not speculate or conjecture, I must not because the highest height to which I can attain will be so much like myself that it will shame the reality. If God gives such a sense of sight as ours to a poor sinner, who will presume to prescribe limits to that sense for those who "shall be like him," and shall "see him as he is?"

The great developments by God's science-workers—unwilling and unwitting it may be, it matters not—as the Newtons, the Herschels, the Hamiltans, and others, should not be lost upon us by any manner of means. Almost every sign, symbol, and ordinance of the great tabernacle of nature, represents some greater spiritual one in that of the “bright Land of Light.” Surely here is a great lesson to be learned.

To God a grain indicates a universe. One atom moves, he sees every other move. The little ether wave stirs an atom, every other of the universe is eloquent of him. He sees all, forgets nothing. “He beholds to the ends of the earth, seeth under the whole heavens; nothing can be withholden from him.” In studying his works, we are thinking God's thoughts; let them fill our minds with the greatest ideas of him. Another lesson: Which are of more importance, the thoughts, the words, and the acts of man, or the waves of sound and of light which were made to bring him to God? May he not, then, have some invisible, intangible medium about us that catches upon its etherial waves every thought, every look, every whisper, every word, emotion, desire, and purpose, everything, and wing it to every corner of the universe, so that God's myriads of angels, ministering spirits, and our sainted dead, are thus reading our unwritten histories in the blaze of God's eternal light. May it not be possible that millions of years hence, our disembodied spirits may somewhere in the universe meet the sinful thought of to-day, the wicked purpose of the heart, the heartless oppression of a fellow mortal, the deed of darkness, the every thought, word, and action of our whole lives, that had been spreading our shame and disgrace as far as the East is from the West? The Bible teaches us that we shall meet these in the coming day, and also tells us, “Speak to the earth, and it shall teach thee.” The trouble is, we too seldom consult the one or speak to the other. In view of all the facts, then, we should heed the injunction, “Let your light so shine before men, that they seeing your good works may glorify your Father which is in heaven.” Of one thing we may be assured, whoever else may not see



these, our histories, he who appointed the mission of the insignificant wave of light, knows and sees all that passes within us.

If the sun should become the instrument of as many and as great discords in the natural universe as our lives are in the spiritual, God would be compelled to isolate him from the great sea of ether in which he floats, and shut him up to the blackness of darkness, to toss and surge in vain forever under his billows of heat; otherwise, these discords would sting him out. May he not also shut us up to blackness of darkness, and concentrate upon our despairing spirits, by the lens of his divine wrath, all the terrible wrongs we have done here, if we fail to secure that "robe of righteousness," that, "pearl of great price?"

How strange that man, for whom so much has been done, should be the only discord! The great organ of nature, touched by the fingers of the Great Musician, breathes forth its melodious notes from every part, apparently for the sole purpose of drawing man by sympathy into unison with all the rest.

How can we afford to live a day, or an hour, without being his friend in heart and soul? As at every setting of the sun, we look forward with assurance to the blessings he will bring us with the coming morning, so we confidently expect the infinite Father to pour upon us the same blessings from year to year of our lives, whether we ever think of him or not; and he waits and watches to win us to everlasting light and life.

Can we do nothing in return to prove our gratitude and declare our friendship? If we feed and warm a destitute fellow being, he will claim it as done unto himself. If we "give a cup of cold water only in the name of a disciple," he will never forget it. If we lift our poor hearts in solemn, earnest prayer to him, even that shall be sweet incense for the glorious temple of the "Land of Light." There is no fellow mortal so poor or so low that he would not help. Can it not be so with us? While it is true, "there is no man so good but there is some bad in him," it is just as true, "there is no man so bad but there is some good in

him," for he always bears the image of the great Master, defaced though it may be.

There is not so much difference between us here in God's account as in our own. Riches, honor, noble birth, talents, learning, unconsecrated, are just as contemptible in God's sight, as are the rags and filth of the beggar in our sight.

The mission of the Great Teacher was to save sinners. What should be that of those who claim the name that *means* to be like him? If like him, then like him we will "go about doing good." We will say, not only in word, but without moving our lips, and louder than words can say, "There is nothing here worth living for but his glory." It may be, sometime in the great future, we shall learn that some of the little kindnesses we did and forgot at once, are worth more in God's account than all else for which we wore out our lives here. "Lay up for yourselves treasures in heaven," is the great command.

If we should hunt up what the world calls the lowest, most degraded fellow being that city, town, or country can produce, it matters not where, dig him even out of the gutter, and with a loving heart, give him a helping hand, lead him to the "Great Physician," he will place a star in our crown of rejoicing in the glorious "Land of Light," that will outshine all the gems of the sky, and the sun, even in his meridian strength, and shine on when "these shall wax old as doth a garment."

"Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind." "Praise ye the Lord from the heavens. Praise him in the heights. Praise ye him sun and moon; praise him all ye stars of light; praise him, ye heavens of heavens."

## ART. IV.—DR. POINDEXTER'S ARTICLE ON SANCTIFICATION.

ON the subject of sanctification, I believe, very thoroughly, our Confession of Faith; having no sympathy with fanatics, denying all sinless perfection, or entire sanctification here on earth, and adopting as my own every word of Ewing's lecture on that subject.

With Dr. Poindexter, I join in deploring the fanatical things done and taught under the name of sanctification. One of the ways which Satan takes to break down the most precious truths of our holy religion is to drive men to excesses. Revivals have suffered sadly from this source. All prophetic study has been brought into hopeless disrepute in the same way.

When Satan has brought spiritual truth into disrepute by fanaticism, his *next* measure is to lead men to explain the spirituality, and power, and life of God's word all away. Campbellism was a natural reaction from revival excesses. But, spite of all Satan's devices, God's truth will stand. There will still be honest hearts which will cling to spiritual life and reject its abuses.

I come now to take issue with Dr. Poindexter on other points.

His wonderful *dictum*, with which he starts out, about the unchangeable meaning of words which God uses, will hardly live as long as the "*dictum de omni et nullo*." Let us examine it a little. If God makes a revelation to man, the presumption is very strong that he will employ such language as man uses. Now, no language on earth has ever had any such fixedness of meaning as the *dictum* assigns.

Instead of this inflexibility of meaning, the rule is *general* that the leading words of the Bible vary their meanings. Words which God's Spirit uses are nothing better than other

human words in this particular. Their imperfections remain, notwithstanding their use by the Lord of glory. The Greek and Hebrew words for hell sometimes mean the grave, and sometimes mean the place of future punishment.

So the Greek word for spirit. The Lord used it to mean the Spirit of God, and, right in the next breath, he used the same word to mean the wind. See third chapter of John.

So the Greek word for water. At the well of Samaria, Christ used this word (so does our English translation) in two wholly different meanings in one sentence.

Without a supererogation of examples, let us try the word *godesh* by this same *dictum*. It, and all the Greek and English words by which it is translated, must, by the *dictum*, forever retain the same meaning. It and its derivatives are the Hebrew forerunners of the English word sanctification. But, according to Dr. Poindexter's own showing, this word, in various scriptures, means "a male prostitute." In 1 Kings xiv, 24, it is translated *Sodomite*, and the Doctor accepts the translation.

Now, sanctification is its New Testament equivalent, and, by the *dictum*, must keep the same meaning.

When, in Acts, we are promised an inheritance among them that are sanctified, that means that we are to have an inheritance with "male prostitutes" and Sodomites.

So, when Paul prays for the sanctification of the Thessalonians, he simply prays that all the Thessalonians may become "male prostitutes."

So, when God's word declares, "This is the will of God, even your sanctification," it just means, This is the will of God, even that you all become "male prostitutes."

Nay, more, as the same meaning must inhere in the word, every time God's Spirit uses it, when Jesus tells us that for our sakes he sanctifies himself, he means that for our sakes he becomes "a male prostitute."

I know Dr. Poindexter will say that he only cited 1 Kings xiv, 24, to show that *godesh* had no reference to real purity of life, and I cite it to show the absurdity of the *dictum* that God's word always uses a term in the same sense.

Now, I say that in 1 Kings xiv, 24, and other places, *godesh* has no reference, direct or indirect, to "set apart to God's service." To dig through mountains of difficulty and absurdity, so as to get to the origin of this secondary use of the word, and make out that the secondary meaning is the same as the primary meaning, is just like the labors of an immersionist over the Septuagint's declaration that Nebuchadnezzar was baptized with the dews of the night.

I deny the *dictum*, both as to *godesh* and also as to general law. Terms vary their meaning. The context has to decide what the variation is.

After bitter complaints against the various meanings put on the word sanctification by the theological world, Dr. Poindexter proceeds to *fix* its meaning, and so save the world from endless blunders. It means consecration, and that without any reference to real purity of heart.

Unfortunately, the theological world puts a variety of meanings on consecration. Phœbe Palmer, and all that school of "holiness" which she represents, makes it a synonym for entire sanctification. According to some, a priest, giving his time and talents to the Church, is consecrated, although he be living in the vilest private habits. What opposite meanings! According to some usage, it means only a ceremonial performance, like "consecrating the host." According to other usage, it is the sinner's unconditional surrender to God. Others still make it a synonym for what they call second conversion. Nor are these all the varied uses to which the term is applied. Now, by using this term, first, in one of its meanings, and, then in another, the Doctor arrives at the very wonderful discovery that neither sanctification nor holiness, when applied to man, has any reference to real purity.

"No cat has nine tails,  
One cat has one more tail than no cat;  
Therefore, one cat has ten tails."

The process of the fallacy is an old one, often exposed.

In this very article which is forever to fix the meaning of sanctification for us, the word is used in a great variety of meanings.



When we *sanctify* the Lord in our hearts, the Doctor defines that to mean "renew." In another place he tells us the word means "accursed."

When he "sanctified himself," he means his surrender to Christ in conversion.

When Aaron was sanctified, he was ordained or inaugurated into the priestly office.

Now, I propose to try *one* of the Doctor's definitions, and see if it will hold good.

Near the close of his article he uses the word to mean his surrender to Christ before conversion.

John x, 36: "Say ye of him whom the Father hath sanctified." That is, him whom the Father, after bitter rebellion, surrendered to Christ.

Matt. xxiii, 17: "The temple that sanctifieth the gold." That is, the temple which, after stubborn resistance, surrendered the gold to Christ.

1 Cor. i, 30: "Who of God is made unto us wisdom, righteousness, sanctification, and redemption."

Christ is made sanctification unto us. How can Christ be made our surrender unto Christ? Is the wisdom of Christ also *imputed* to us?

John xvii, 17, the Doctor admits, included those who were then already Christians, and yet Jesus prayed the Father to sanctify them through the truth. It is impossible to get the surrender to Christ, made before conversion, out of sanctification this time.

1 Thess. iv, 3, 4: "For this is the will of God even your sanctification, that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor."

Now, reader, mark the new definition which Dr. Poindexter puts on sanctification when he comes to this verse. Surrender to Christ? No, that was excluded. Consecration without reference to purity? No, that was impossible. He says: "Here sanctification consists in abstaining from fornication and the observance of conjugal chastity." Ah, indeed; and have these practical and domestic virtues no relation to practical purity of life?

Spite of all the array of learning which this article brings to prove that real purity of life is not included in the word sanctification, I hold that the common voice of Christendom is not yet set aside; the term does mean real personal purity. Not always, of course, but its very first meaning is real purity. Let us see Worcester. He gives six meanings to the verb sanctify. The first is, "To free from the power of sin, to cleanse from corruption."

Webster gives eight meanings. The first is, "To cleanse, to make pure or holy."

If we look into the creeds of the Churches, we shall find universal agreement with this primary definition by the dictionaries. Catechism, ques. 35, ans.: "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness."

Sanctification and holiness are the strongest terms the English language has for expressing real purity of heart.

Nor do the Greek lexicons give any equivocal utterances. Of *ἁγιάζω* (*hagiazō*), Liddell and Scott give two definitions. The second is, "To cleanse from pollution, purify."

So *ἅγιος* (*hagios*), when applied to persons, they define, "Holy, pious, pure." These are the strongest terms the Greek language has for expressing real holiness.

In the Old Testament, the great truth which "The Philosophy of the Plan of Salvation" (by Dr. Walker), develops, is to be borne in mind. God, by types and ceremonial cleansings, is teaching the Hebrew the hard lesson of real holiness. The altar, the tabernacle, the ark of the covenant, and all the vessels of the earthly sanctuary, were types of spiritual things. A typical holiness or purity, therefore, accompanied the dedication of these things to God, all pointing, by most impressive types, to real purity of heart in the spiritual worshiper. The inanimate thing, in many cases, typically set forth a living worshiper; therefore it had to be sprinkled with blood, or sprinkled with water, or anointed with oil, or all three. The very posts of the tabernacle were types of the human pillars in the Church of God. So, I assert, even in the sanctification of inanimate

things, reference to real purity of heart is generally to be found.

When it comes to the sanctification of persons, it sets at defiance all the impressive types of God's word to deny their reference to real purity. Take the case of Aaron and his sons, in the eighth chapter of Leviticus. The first thing that strikes us in this most instructive ceremony is, that it consisted of two sets of offerings: one for the sanctification of the priest and the other for his consecration. Oh! then sanctification and consecration were not the same things that time.

The types of these two ceremonies are too many, and too full of meaning, to be all crowded into this little article. The blood was put on Aaron's ear (a representation of the five senses), to denote that the use of the five senses was to be washed in the blood of the Lamb; that is, to be purified by the grace of God and the blood of Jesus.

So, on the thumb of the right hand (a representation of the priest's *work*) the blood was put, showing, typically, the practical purity and obedience to God required in the daily work. On the right toe, the type pointed to the *walk*. All, all washed in the blood of the Lamb.

In the case of the Nazarite, the sacrifices, teeming with types of real purity, were supplemented with plain prohibitions. "He shall separate himself from wine and strong drink." "He shall be holy." "He shall not make himself unclean for his father, or his mother, or his sister, when they die."

God, however, told Israel plainly that the "new covenant" would bring in a higher state of real heart-purity. This typical and ceremonial dispensation did, it is true, sometimes produce real "circumcision of heart," but the new was to far excel it in these matters. O! are we to be remanded back to the blind outward circumcision of the flesh? No, no; we find the very same terms taking a higher meaning when transferred to the New Testament. Atonement, since Calvary, has a deeper meaning than it had when the scape-goat was led away by the Jew; that is, the spiritual meaning then typified is now better understood. So of many other

terms. Redemption, priesthood, Israel, Zion, all come out into spiritual light in the new dispensation.

Here is what God promised Israel about the "new covenant:"

"Then will I sprinkle clean water upon you and ye shall be clean; from *all* your filthiness and from *all* your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk within my statutes; and ye shall keep my judgments and do them."

Here our sanctification breaks forth from the typical to the real.

Now, I propose to take up a few of the new covenant scriptures, and see if we can find some of this real heart-purity in them.

1 Cor. vi, 9-11: "Neither fornicators, nor idolators, nor adulterous, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Then these things are set in opposition to all that dark list of crimes of which they had been guilty—washed, sanctified, justified. Washed in the regeneration, justified by faith in Christ, so that the penalty for these sins shall not come upon them; sanctified by God's Spirit, so that their lives are made pure from these horrid things.

Eph. v, 26, 27: "That he might sanctify and cleanse it through the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The effort to evade the force of this scripture, by making a collective body exclude the idea of personal purification, will not avail. I should like to know how the whole Church of God is to be made without spot or wrinkle or

blemish, and yet the individual Christian be left without any real personal purity?

"When the devil gets the man, what will become of the priest?"

The Doctor tries to evade this scripture by denying that "the washing of water by the word," has anything to do with personal purity. Jesus said to the woman at the well, that the water which he would give to her would keep her from thirsting any more.

On the last great day of the passover, he cried out, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him, should receive."—John vii, 38, 39.

The Spirit uses the word in cleansing the soul.

"Sanctify them through thy truth: thy word is truth."—John xi, 17.

I should like here to ask what "the washing of water by the word," has to do with the sinner's surrender of himself to God before conversion? Does he "sanctify himself" in his baptism before his conversion and as a condition precedent to conversion? See definition of sanctification in fourth item of the "conclusion" to the Doctor's article. He quotes approvingly Lange's definition of "washing" to be baptism. What! a collective body, even the whole Church, baptized, all at once, and that as a condition precedent to conversion? This is a collective body, remember, that is washed.

"Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness, in the fear of God."—2 Cor. vii, 1. If holiness, when applied to man, never means anything but the imputed righteousness of Christ, I should like to know how we are to "perfect" that holiness. Does cleansing ourselves from all filthiness of the flesh and spirit have no reference to real purity?

"For they verily, for a few days, chastened us after their own pleasure; but he, for our profit, that we might be



partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness."

—Heb. xii, 10, 11.

We learn from God's own word that it is the bastard who is freed from chastening, but here these genuine sons are chastened after their conversion, that they might become thereby partakers of God's holiness. This chastening yields to these sons peaceable fruits of righteousness, but they had, in all its unchanging fullness, the imputed righteousness of Christ before the chastening began. Peter, addressing those whom he calls *the elect*, says: "But as he who has called you is holy, so be ye holy, in all manner of conversation."—1 Peter i, 15. Then so here is *kai*, likewise or in like manner. The conversation is *αναστροφή* (*anastrophe*) The latter means the whole mode of life. The exhortation is to those who already have the imputed righteousness of Christ. This holiness, which they were urged to possess, was to be found in their conversation—a practical personal holiness of life. The Greek word here for holy is the same when applied to God that it is when applied to the Christian. Does the word drop all reference to its first meaning in the second case? Then where is the *dictum*?

"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v, 23, 24.

"Who also will do" what? Why, Dr. Poindexter says, "preserve their lives until Christ comes." Rather aged Christians they would have been ere this. O! but, the Doctor says, Paul thought the second coming was right at the door. So others, of the present day, who put a light estimate on inspiration, say. If Paul, writing under the inspiration of the Spirit, made such a mistake as that, he may have made equally grave mistakes in other matters. I shall not here make such a digression as would be needed to refute this position, but its refutation is not difficult.

The progressive nature of the work of sanctification

appears in this quotation. Paul prays for Christians whose surrender to Christ was long ago made, and his prayer is for the completion of their sanctification.

The Doctor had laid down a law which gave him some trouble when he came to this text, but he boldly clung to it, however absurd.

His law about the word sanctification is, "*It is uniformly a completed, finished, and perfected act.*"

So, to fit this law on to the prayer of Paul, he has to make these Thessalonians out unconverted sinners. He does not shrink from it, though he puts the conclusion away in his closing notice of the text. This prayer, he tells us, is in keeping with "God's order of antecedent and consequent: full, entire consecration, in faith, first; then justification, then regeneration." But Paul brags on these same people, and says they became ensamples to all that believe in Macedonia. The word sounded out from them. Their faith to God-ward had spread abroad. Paul talks about their "election of God." God had called them into his kingdom, but, after all this, according to the Doctor, they had not yet made that consecration of themselves which must uniformly precede conversion, so Paul prays to God to make it for them.

When the Doctor comments on John xvii, 17, he admits that the prayer was for the sanctification of Christ's disciples, but tries to evade that fact by making it include others yet unconverted. How absurd it would have sounded if Christ had then prayed for the conversion of his apostles and all who through them might hereafter believe. What, we would have said, the apostles not converted when Christ was just about to leave them!

Although the Doctor makes this consecration to God, prior to conversion, a synonym for sanctification, which he says "is uniformly a completed, finished, and perfected act," yet I am persuaded that in this he is unjust to himself. I know that many so-called Christians seem to think their consecration was *finished* the day it was begun. Some men confound giving a note with paying a debt. Some wives seem to consider their dedication to one husband a thing of the

bridal day *alone*. If the promised consecration to God, made prior to conversion, be not a sham and a lie, it will include both purity of life and progress therein, the two very elements which the Doctor labored, with so much real learning, to exclude from sanctification.

Additional light from God's Spirit will follow fidelity in carrying out the consecration. To borrow Francis Ridley Havergal's illustration, we are the *farm* which we have sold to the Lord, and which he has hired us to cultivate for him. One year we clean off an old hedge-row, and get a good spot for cultivation. Next year we drain a spot where the standing water was doing harm, and so on to perfection.

I understand the surrender which precedes conversion to be an abstract obligation, taken by the poor sinner for all future time, pledging himself to do whatever, at any time, God requires him to do, and to quit or abstain from whatever God may at any time forbid. This obligation, taken and kept, is the Palmer synonym for entire sanctification.

The great, vital questions about sanctification are not verbal questions at all. Does the Bible require purity of life? Are there any provisions in the plan of salvation for cleansing the sinner, as well as saving him, from the penalty of his sins? If there are any such provisions, how and when are their benefits to be realized?

None of these questions depend upon any meaning we put on the words sanctification, holiness, or righteousness.

These three great, vital questions might dispense with every text containing the word sanctification, or the word holiness, and yet be abundantly established. Take the first. Does the Bible require and encourage purity of life? Col. Ingersoll says the Bible is a bad book. Its tendencies are bad. Can the book be vindicated from his charges? Now, it would be unfair to class Dr. Poindexter's article along with Ingersoll's blasphemies, but does he not, throughout the whole article, labor to show that no real purity of life is required by any of the long array of precious texts which he quoted? Does he anywhere point us to any other texts which do encourage real purity?

To argue that the Bible requires and encourages purity

of life in the believer, is like arguing that there is water in the ocean.

We were chosen in Christ to this life of practical purity. Eph. ii, 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." 1 Thess. iv, 7: "For God hath not called us unto uncleanness but unto holiness." This is in the same context where our sanctification is declared to be the will of God, and where it and holiness are set in opposition to all manner of real impurities. If the holiness was imputed, the fornication was also imputed.

For this life of purity we were redeemed. Titus ii, 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify us to himself a peculiar people, zealous of good works." This is preceded by the declaration that the grace of God teaches us "that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world."

This is the aim and mission of God's Spirit dwelling in us. 1 Cor. vi, 18, 19. Here the temple of the Holy Ghost is required to be really pure. 2 Peter i, 3-9. Here all the needful aids to real purity are said to be furnished us; a catalogue of real virtues is given, and "he that lacketh these things" is declared to be "blind" and "hath forgotten that he was purged from his old sins."

There are provisions in the plan of salvation for *cleansing* the believer, as well as saving him from sin's penalty. To forgive me but leave me forever in the dominion of sin, to be its slave and to be polluted all over forever, would put me in such a condition that I, for one, should prefer the hell of the outcasts to the society of God and unfallen spirits.

It is my profound conviction that the provisions for cleansing are as ample and as perfect as the provisions for pardon.

"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i, 7.

"Though your sins be as scarlet, they shall be as white as snow."—Isa. i, 18.

"And thou shalt call his name Jesus (that is, Saviour)

for he shall save his people from their sins." Not in their sins.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter I, 4.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. v, 6.

The believer's emancipation proclamation has been published by the all-conquering King. "For sin shall not have dominion over you." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi, 6, 14.

No wonder, then, that our fathers *added* that fourth section to the thirteenth chapter in our Confession of Faith, declaring it to be the duty and the privilege of the Christian to maintain a conscience void of offense towards God and towards man.

One thing seems to be wholly lost sight of. The founders of our Church and the compilers of our Confession of Faith took far higher ground on the subject of sapctification, than is taken by the Westminster standard.

Ewing tells us that they aimed at a medium ground between sinless perfection, on the one hand, and slow, discouraging progress, on the other. His own writings abound with lofty utterances on this subject. The following extracts will suffice as illustrations:

"Tell brother Calhoun that I have, at times lately, felt the most acute pains for the holiness of God's ministers and people, as well as for the salvation of sinners."—*Life and Times*, p. 229.

"May they that bear the vessels of the Lord have clean hands and pure hearts. O Lord, give Zion purity and pangs. . . . I have, for some time, been trying, in my sermons, to inculcate the necessity of holiness among the Lord's people, in order to the . . . revival of his gracious work. I find just in proportion to my living holy, I am successful in inculcating holiness on God's people."—*Ib.*, p. 229.



This is far from being as strong as the expression McAdow uses in his published sermon on "Holiness without which no man can see the Lord." See *Theological Medium*, 1846.

So, when these founders of our Church came to compile our Confession of Faith, they went away beyond that book, adding not only the fourth section to the thirteenth chapter, but making several other important additions.

The importance of these additions grows on me as I study them. Recently I read one of President Mahan's books, in which he takes very high ground on the superior privileges and helps for holiness of life after the gift of the Holy Ghost on Pentecost. Then I remembered that this was *another addition* which our fathers made to the Westminster Confession.

Chap. xvii, sec. 3. Since the dispensation of the Holy Ghost began, according to this precious addition, we are *no more* to expect real Christians to lapse into gross sin, like David did.

When our fathers came to the Catechism, they made an addition which, I have the testimony of eye-witnesses, caused the new book to be denounced at the time of its publication.

The benefits which "do flow" from sanctification, according to the Westminster Confession, they changed into the benefits which *in this life* do flow from sanctification, thus claiming all that that part of the Westminster book claimed for sanctification at all, as a thing to be reached *in this life*. Not only have some of our people fallen back to the Westminster level, but they have fallen far below that level.

The most vital question of all is, How may we realize for ourselves those cleansing, sanctifying provisions of God's grace? Though this is the great question, yet this article is not the place for its discussion. A few words must suffice.

I could not place my own views of the way of victory over sin in terms that suit me better than those which our own Confession of Faith uses. "The principal acts of saving faith are accepting, receiving, and resting on Christ alone for justification, sanctification, and eternal life, by

virtue of the covenant of grace."—Chap. xiv, sec. 2. See fourth chapter of Galatians for proof.

Here are three things which faith does:

First. Accepting, receiving, and resting on Christ alone for *justification*, by virtue of the covenant of grace.

Second. Accepting, receiving, and resting on Christ alone for *sanctification*, by virtue of the covenant of grace.

Third. Accepting, receiving, and resting on Christ alone for *eternal life*, by virtue of the covenant of grace.

Having learned the way of victory, by a faith precisely similar to the first act of saving faith, an act differing from the first act, Dr. Dwight says, in no other respect than that it comes after the first act; having committed all the work, for time and eternity, to Jesus alone, not by the covenant of works, but by the covenant of grace; then, in the after life, day by day, all our victories in grace are received by faith as God's gift. We have the key, now, by which to "go on unto perfection."

Like the child that has learned to read, that same key will unlock all the books in the language. Now, on, on! There is no end; no stopping place; but new victories will crown each real act of trust.

Thence great battles have been waged. *Via, veritas, vita.* The way, the truth, the life. The day for the third has just begun. The way of salvation has been pretty well settled. The great leading truths of orthodoxy have taken their places in the galaxy of fixed stars. Now the battle rages for the life. We have had enough of empty profession. It is time that we should be having, in the whole body of the Church, the glorious life of the sons of God. When that day comes, the shout of general victory will soon follow.

Let the believer now "know the things which are freely given us of God." "The glorious liberty of the sons of God" does not consist with the bondage which "is carnal, sold under sin," nor with the antinomianism which turns the grace of God into lasciviousness, and makes provisions for the flesh to live after its lusts.

Let the dim twilight of semi-faith pass away, and the Christian now realize that God is "able to do (for us)

exceeding abundantly, above all that we ask or think." Let us take that shield of faith "whereby ye shall be able to quench all the fiery darts of the wicked."

True men should not let go precious truth and the glorious life of the Bible-Christian, because fanatics have abused them both. "Faithful is he that calleth you, who also will do it?" "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given (*kai donta*) unto us his Holy Spirit;" despiseth God, when in the very act of giving us his Spirit to cleanse us.

B. W. McDONNOLD.

## ART. V.—OUR WORK AT THE FRONT.

TWENTY years ago Horace Greeley wrote from Atchison, Kansas, "I have long been looking for the West and here it is at last." With his almost prophetic foresight and unmeasured admiration for the "Great West," the illustrious journalist had but a faint conception of the magnitude of that vast Inland Empire, stretching in grandeur and beauty to the shores of the peaceful sea. But even Horace Greeley lived to see this wilderness rejoice in gladness and its deserts blossom as the rose.

Ten years ago a distinguished minister of our Church, standing upon the floor of one of its great General Assemblies, appealed for contributions to rebuild a church that had just been burned in the Sunny South, and to free another from debt in Kansas. His stirring appeal closed with these eloquent words: "Let us all rally to the aid of these two deserving enterprises. Thus shall we unite the extreme South and the extreme West by the golden bonds of a true and large-hearted liberality, from the representatives of the whole Church here assembled." There were in the audience thus appealed to, and members of that Assembly, several toil-worn brethren who bore commissions from little Presbyteries three thousand miles away—from fields of labor, far, far to the westward of this "extreme West." Into the fields from which these brethren came, the offerings of the whole Church had never gone with their strong and helpful ministry. To such, naturally a little sensitive from their long-neglected and lonely toil, the ready and familiar manner in which the speaker omitted the great fields in which they had been, though unaided from abroad, so long toiling, was very suggestive. It was certainly suggestive of the habit of overlooking the field in which these brethren saw such vast possibilities of good. For, say what we may

in extenuation, facts like the above, though incidental, are suggestive of the localizing narrowness with which we are all apt to look upon the particular department of work which has been committed to us by him who said, "Go ye into all the world and preach the gospel to every creature." The word of the Lord was indeed to be preached in Jerusalem *first*—the work was to *begin* there—but, from that central point, was to extend into all the world. The same reasons which operate so constantly and so powerfully to make us forget or neglect those interests of the Church which are more remote from us, may also tend, in some cases, to exalt our estimate of the importance of the particular locality or enterprise with which we may be connected. This consideration may possibly give some emphasis to the appeals which reach the ear of the general Church, her great central agencies, from the remote fields of labor. But such can hardly be our case. Those who ask the attention of the general Church to the Pacific coast as a field for home missionary labor, have previously labored in the fields, and for the enterprises in which now lies the strength of the Church, and have not abated a jot of their early love for all of these. From those fields and enterprises they came to the Pacific coast. The importance which they are disposed to attach to this work in this country, is the result of a careful comparison of the wants and capabilities of these with those. It may not, therefore, be unprofitable to draw the reader's attention to some of the facts which commend the Pacific slope to the whole Church, as a field for our denominational work, the most eligible and the most important on the whole earth.

1. *Physical Aspects of the Field.*

When the Rev. Dr. Dickson, the able secretary of Home Missions, for the Presbyterian Board, was in this country, he stated before a large audience in San Francisco that he believed that Providence had formed the American continent for some special purpose of grace, and that the Pacific slope was, in his judgment, to be the great moral battle-field of the world. He stated boldly, and on the basis of substantial and at least plausible reasons, his firm conviction that by



the close of the present century, San Francisco alone would contain a population of one million souls, almost double the present population of the whole State. Of the possible growth and importance of this gigantic young metropolis, I may say more further on. Let us look, then, at the magnitude of this field in its physical aspects.

The crest line of the Rocky mountain range, and its continuation into Mexico as the *Sierra Madre*, forms the eastern boundary of the Pacific slope, one of the three grand divisions of North America, of which the great central plain and the Allegheny system are the other two. This region of the Western World has complete systems of its own. Its mountain chains, rivers, and plains are connected with no other system. Rather than mingle with the tributary waters of the Atlantic, the great western water-shed of the Rocky and the eastern water-shed of the Sierra Nevada mountains sink into the Great Basin, and find their way through subterranean channels to the Pacific ocean. Tracing this eastern boundary of our Pacific domain from the British Possessions on the North, we find it crossing a corner of Montana, and dipping sharply into Colorado, and stretching on to Mazatlan, nearly to the twentieth degree of North latitude, and crossing the lower end of the Gulf of California to Cape St. Lucas. We then have two thousand miles of seaboard, all our own, embracing nearly twenty-five degrees of latitude. Within these vast boundaries we have the States of California, Oregon, Nevada; the Territories of Washington, Idaho, Utah, Arizona; one-fourth of Montana, a handsome corner of Dakota, and about one-half of Colorado and New Mexico; comprising an area of 1,380,000 square miles, and a population of two million, or only about one-twenty-fifth part of the whole population of the United States. Its area, however, is a little more than one-third of the whole territory of the United States. In territory, it is one-seventh of the whole of North America, and yet its population is only about one-thirtieth part of the whole population. And while the area of the Pacific slope is nearly twenty times as large as all New England, the latter has a population exceeding it by nearly two million; Massa-

chusetts alone sustaining a population of nearly half a million more than the whole slope, though it measures only 7,800 square miles. From the above outline comparisons, it will be seen that the difference between the area in square miles and the present population of the Pacific slope, leaves room for a future population of nearly fifteen million souls, provided the climate, soil, and other similar characteristics are in the average as good as in the other two-thirds of the United States. But this part of the condition is more than realized, for there is confessedly no other district of country in the world, containing so large a body of land together, wherein the life of man and beast is so easily maintained. The average climate is remarkable for its mildness and equableness. The surface of the country, though broken up into numerous mountain chains, with numerous partial systems and spurs, and interspersed with many deserts and barren wastes, where life can scarcely be maintained, yet affords corresponding districts capable of sustaining as dense a population as that which nestles among the fruitful vales and slopes of Rhine-land, basks on the sunny hills of France, or glides along the classic Hudson. The products of the arable lands in all the staples of a varied and bountiful husbandry, are so abundant in quantity and so excellent in quality, as to be generally described as "fabulous;" and though the testimony to the wonderful fruitfulness of our fields and gardens is overwhelming in its conclusiveness, it is seldom worth anything to those who have not seen with their eyes and handled with their hands.

Then the best lands are fenced in, as it were, by immense mountains, usually abounding in the most valuable timber, and fine mineral resources of the most varied and inexhaustible quantity. These mountains, also, with their foot-hills, abound in game and perpetual grazing. They also afford to the tourist and the student of nature some of the profoundest studies, and the most romantic and beautiful scenery in the known world, Switzerland not excepted.

The field for enterprise is almost illimitable. Manufacturing interests, promising the most princely success, await the enterprise and the capital of the coming population.

No country could be better adapted to manufacturing than this. It has a climate which is everything a manufacturer could wish. No freezing up of fountains, no stoppage of machinery by cold, for here, not winter, but *spring* and *autumn* "come to rule the varied year."

In the higher altitude, as is well known, the snow is abundant and the winters more severe; but in such localities the cold is not generally so severe as in the same latitude of the Atlantic slope at corresponding seasons.

Then in a very few years this whole empire will be linked to the empire of the Atlantic and the Gulf by two, yea, three grand trunk railways, with innumerable branches reaching out from the heart to the very extremities of this great country. Two of these great thoroughfares will undoubtedly terminate in San Francisco, connecting there with the ships of the world, thus realizing to that gigantic young city all its infant dreams of metropolitan and commercial glory.

## 2. *San Francisco and its Population.*

Just here it may be proper to pause and contemplate this "City by the Sea," in some of its relations to this occidental empire, in its tremendous projections into the future, that we may see, if possible, some measure of its sublime strategic value as a center of Christian light and work.

More than half a century ago, all the hope there was of the future City of the Occident was comprised in a few canvas tents, dotting the shore line of the beautiful harbor of San Francisco bay, back of which stretched a gloomy wilderness of sand-hills and rocky head-lands, looking toward the setting sun. The population could scarcely be counted by hundreds. To-day we contemplate a city of nearly three hundred thousand inhabitants. On the very shore-line where the first ships landed their passengers thirty years ago, now runs the elegant Montgomery street, until quite recently the Broadway of the Golden City, lined with its princely blocks, and capacious stores, and hospitable caravansaries, which would not be scorned on Regent street, London, while the palatial residences of the merchant princes crowd the great domes of sand, making them blos-

som as the smiling fields and gardens of old Shinar's plain, thus leading the city in its rapid journey across the narrow peninsula from the bay to the peaceful ocean.

The population of this great city is unlike that of most other large cities as to variety of race and nationality. It furnishes a most profoundly interesting study in sociology. Its most permanent type or phase of social life is something like that of Jerusalem on the memorable day of Pentecost, when the Spirit came down in such copious measure upon the mingled and yet heterogeneous representatives of Judaism, gathered, as if by dispensation of Divine Providence, for particular ends of divine grace.

I do not know certainly that every nation or people in the world is represented here, but it is said that this is the case, and I see no reason to doubt the saying. One thing, at least, will not be questioned, viz., the unparalleled extent to which the Pagan element and religions are mingling with our Anglo-Saxon people. The Asiatics are largely in the majority in this Pagan host, but they are by no means the only representatives of Pagan communities that find a welcome and an asylum in our young metropolis. Of this class of our Pagan population, more than one hundred thousand are from China. They are settled among us, doing business on their own account or doing the housework of our families. More than five thousand of them are thus distributed among our families. Large numbers of them are engaged in the manufacturing establishments. Thus do they throng all the thoroughfares and industries of our whole coast. They pay into our treasury from all sources, directly and indirectly, probably more than \$5,000,000 annually. But, more than all this, they bring into our communities and into our homes an indifference, a blindness or bitter opposition to the worship of the true God and Jesus Christ, his Son, which is perfectly appalling. Here in our midst, on the same street with our own temples of worship, stand their rude "joss houses," their own peculiar shrines, around which they devoutly bow. Equally with the truest worshipers of the true God, they may say, "None to molest or make us afraid."

But they are a susceptible people, with all their bigotry and stubbornness. They are generally as teachable as little children, and when properly guided and helped, often display a remarkable thirst for a thorough knowledge of everything pertaining to our western civilization. Hence, they are easily gathered into the Sunday-school, where, although they are sometimes difficult to retain, they may receive the seeds of divine truth which shall after awhile, like good seed in good ground, bring forth, some thirty, some sixty, and some an hundred fold to themselves, and exert a vast reflex influence upon those of their own flesh and blood, with whom they may subsequently mingle in the ordinary relations of life at home.

The Japanese are also represented here, to what extent I am not able certainly to state, though they are not nearly so numerous as their Asiatic cousins; but their relations with the community are generally such as to make them more representative in what they bring and what they are to us, and in what they are and what they communicate to their people, in the event of their return to their own country. Many of them came to learn, and may as easily receive new ideas in matters of religion as of mechanics, arts, or agriculture. Indeed, they not unfrequently manifest a remarkable willingness to be taught in the religion of the Redeemer.

But why dwell on the classes who make up this most wonderful medley of people and races? Our broad Golden Gate ever stands wide open as if to invite the pilgrims, the outcasts, and adventurers of all lands. Our beautiful, tranquil, and capacious harbor, nestling under the great sheltering coast-hills and islands, extends its broad arm in friendly greetings to every friendly flag, while our thriving young city is as free to the Egyptian, the Esquimaux, and the Ethiopian, as to the Englishman, the American, or the "49-er," our laws and our customs, for the most part, offering equal security and protection to all. I am not unmindful of the recent extraordinary outcry against the Chinese amongst us. But while I am mindful of this crusade, I am also aware that the Chinese continue to crowd our shores, and that they



are likely to continue to do so until the General Government interposes its strong arm to check their coming. Be this as it may, there are more than two hundred thousand Chinese among us, and the number of these is not likely to diminish very much. Christians of all evangelical denominations, except our own, are carrying the gospel to these people here in our midst, and many are being led to confess Christ. It is a shame to us as a denomination, that we have done nothing, or so very little, in this broad and fruitful field. But more of this further on.

It is still true that ours is a thoroughly cosmopolitan country. "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia in Egypt, in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes and Arabians," all are here coming and going, moving about in our midst, and in some way partaking of the lives we live, and more or less impressible by the influences and agencies at our disposal to bring them to Christ.

There are probably few cities in the world, other things being equal, that are more central to the population and countries adjacent, than is San Francisco to the people of the Pacific coast. From every point along the whole great coast-line, it is the metropolis. For a thousand miles inland the same is true. All lines of travel follow the natural course of our navigable rivers and the slopes of our valleys, converging at the beautiful bay which gives to the metropolis its name.

The two great railways now projected across the continent, North and South of us, will practically terminate here, whatever may be the prescribed local termini.

The whole population of the State, perhaps of the coast, have, at some time, visited San Francisco. More than any other city, perhaps, with no more surrounding population, does San Francisco receive annually the thousands of farmers as well as business men from all parts of the interior, who are often accompanied by their families.

Thus it is that San Francisco becomes practically the heart

of the whole Pacific coast. Its pulsations are felt to the remotest parts of the coast. She establishes the standard for the whole country to a great extent. In like manner are her fashions, her social customs, soon made the rule for San Diego and Siskiyou. The pulse-beat of her political life vibrates through the whole interior, including, in some degree, the remote Territories. Its arteries of commerce and general intelligence, connecting closely with the veins and capillaries of the great body, make but one system, but one life-current for the whole slope.

Not only so, but the increased and constantly increasing facilities for Asiatic and islandic communication, is a factor of no small value in our estimate of the representative importance and commanding influence of San Francisco. It is now the half-way house of the traveling nations, whose magnificent hotels become the mooring places for tourists and ambassadors and the pilgrims of the world, traveling this earthly ball from West to East and from East to West again. And yet it is but little more than a quarter of a century ago that this giant city of to-day was the modest little village of "Yerba Buena" (Good Herb), with less than two thousand inhabitants. Judging the future by the standard of the past progress, what may we not predict for such a city when twenty years more shall have passed over her busy marts and thoroughfares? With a prospective population which, considering the unequalled charm of our climate, the grandeur and beauty of our natural scenery, and our inexhaustible resources in mineral and industrial wealth, cannot fall below half a million souls, and probably will raise the number to three-fourths of a million in the next decade, for even on the basis of the last decade it must reach nearly six hundred thousand.

But that which intensifies all these considerations, is the relation of this city to the growth of the kingdom of God and the christianizing of the regions beyond—the benighted millions of Asia and of the Pacific Islands. It seems to me that San Francisco has been chosen by God, in his providence, as a great moral light-house to these eastern lands. It has already become an outfitting station for missionaries

destined for the East. Aye, a goodly number are now on the mission stations in Japan and China who have gone out from our local churches, into which God, in his providence, had graciously called them from the masses of our population. But whatever can be said on this point, it cannot be denied that here is the center of all moral and religious movements and influences for the whole Pacific coast. No disparagement of other cities is intended, in this country or elsewhere, in these remarks. There are other centers of great power and importance which are not overlooked; but still it is unquestioned that San Francisco is the center, the great heart of the Pacific slope. This being true, then, as is the life at the heart, so that of the members. The stream cannot rise higher than its fountain. The heart of the country must, then, be subjected to the influence of the mightiest and most effective moral and religious agencies and instrumentalities.

Much, indeed it is wonderful that so much, has been done in this great work, in spite of such obstacles as have opposed the heroic laborers in the Master's vineyard here.

During the whole history of this city and country the population has been in the most restive and unsettled state. Nothing but the eternal hills and the tireless trade-winds seem to abide.

Six times, within a period of less than ten years, the greater portion of the city has been burned, involving a loss to her citizens of \$22,500,000. Her commerce has at various times been depressed for longer or shorter periods. The earthquake has shaken her foundations. Churches, once strong and self-sustaining, have in a short time gone down to mere mission stations. Pastors who have, before coming among us, discharged the pastoral duties of the same church from ten to twenty years, are seldom content to remain in charge of a San Francisco church more than from two to five years.

### *3. What Has Been Done.*

Let it be said again, though under the steady pressure of circumstances before mentioned, the friends of the

Redeemer have been blessed in a remarkable degree in their earnest efforts to build up his kingdom here.

There are, it is estimated, about seventy-five churches in the city, eleven of which are Presbyterian, eleven Methodist Episcopal, six Baptist, five Episcopalian, four Congregationalist, one Christian, one Unitarian; and the Roman Catholics are also largely represented. The Jews, Spiritualists, and many other of the minor unorthodox or unevangelical sects, are also represented.

Of the Protestant Churches, it is claimed that the Presbyterians represent a larger number of adherents than any other. I doubt if all the others combined more than equal them in this respect.

The most expensive church edifice in the city is probably the Jewish synagogue, which cost \$185,000 in gold coin. The most churchly and beautiful house of worship is the first Congregational church, which cost \$125,000.

There are other elegant and substantial churches, together with many appointments for the evangelization of the city, which cannot be mentioned now in particular; nor are these provisions confined to the metropolis.

I have dwelt at such length upon San Francisco, because it seems to me to sustain peculiarly important relations to the whole State and coast in every department of our active life. But we have broad and beautiful valleys and noble mountains, where nestle pretty villages, towns, cities, and happy rural homes. The light of the glorious gospel has shined in some measure of its transforming power upon all the glorious landscape. And now, in nearly all of these communities will be found the church, the school-house, and the Christian altar. The Bible and the school-master are abroad in the land. The missionary and the colporteur, the circuit-rider and the pastor have done and are doing their work for God. It is indeed a glorious work, but scarcely yet begun. "The field is white already unto the harvest, but the laborers are few." "There remaineth yet very much land to be possessed."

Among the smaller divisions of the host of God now engaged in the sublime enterprise of planting and training

Churches in this Pacific empire, Cumberland Presbyterians deserve an honorable, if not a conspicuous place. Her sons were among the first to brave the perils of the Great American Desert. Among them came the self-sacrificing missionary, seeking not the goodly land or the yellow dust of fabulous mines, but to plant the white banner of the Cross in the new and wide, wide West. With others, good men and true, as well as preachers of great acceptability and power, the work of the ministry was secondary. Considerations of health for themselves and those dependent upon them, or the stern necessity of providing food, raiment, and shelter for their loved ones, induced them to emigrate to the Pacific coast.

I have neither space nor data to mention in this paper the names and particular work of those who came first, and earned at so great a cost the honorable character of pioneer in our church-work on the Pacific coast; but my purpose would not be accomplished did I not mention a few of those honored servants by name at least, though I should fail slightly as to the order of their time of coming.

Among the first, if not the first, of these was the late Rev. J. A. Cornwall, then a member of the White River Presbytery, Arkansas. Mr. Cornwall left his home in Arkansas on the 8th day of April, 1846, accompanied by his family, and began the tedious journey across the plains. They started a little late in the season, to which circumstance, and the additional one of their misdirection as to the route by some designing men, is attributed the melancholy and romantic incident of their detention in the Umpqua mountains, in Southern Oregon, during the winter of 1846-7, where, in addition to very great suffering and other privations, they lost nearly all their property. It was not, therefore, until the 10th of May, 1847, that they reached the settlements in the Willamette valley. Mr. Cornwall is believed to have been the first Cumberland Presbyterian minister to arrive on the Pacific coast. Rev. J. M. Small, of Tennessee, arrived in California soon after this, *via* the southern overland route. Rev. Messrs. J. E. Braly, B. F.



Music, now of California, and W. Jolley arrived during the following summer and autumn.

A meeting was appointed by these brethren for the organization of a Presbytery, to which step Father Cornwall was duly authorized as soon as a quorum could be obtained. The meeting was held at the residence of W. Jolley, in what is now Washington county, in the latter part of the winter of 1847-8; but at this meeting there were only two members, and hence the organization of the Presbytery could not then be effected. But there were several Cumberland Presbyterians in the neighborhood to whom Mr. Braly had been preaching, and with whom preliminary arrangements had been made for an organization at the earliest practicable moment. Accordingly the two brethren, Braly and Cornwall, then and there organized the first Cumberland Presbyterian congregation West of the Rocky mountains. It was known as the Tulare, after the name of the region of country in which it was situated.

It was not until 1851 that a Presbytery was organized, known as the Oregon Presbytery. There were four ordained ministers, viz., J. A. Cornwall, B. F. Music, Neill Johnson, and James Robertson, Rev. J. E. Braly having previously removed to California. There were five congregations, viz., Tulare, Luckiamute, Abeque, Yamhill, and Santiam, with an aggregate membership of nearly one hundred, seventy of whom had been added on confession of faith. Other churches were organized from time to time, and for the next few years the Cumberland Presbyterian Church seemed to have entered on a career of great usefulness and prosperity in Oregon. This bright and beautiful morning was soon overcast with the ominous clouds of controversy—a controversy which some deemed entirely unnecessary and uncalled-for, as well as extra-ecclesiastical and extra-religious, and tending only to strife and division in the body of Christ without any compensating good; but which others deemed an entirely necessary vindication of truth and purity, demanded by the emergencies of the case, and entirely within the proper limits of religious discussion. With this unfortunate controversy this paper can deal no further than

in this simple passing allusion. It, however, casts a trailing shadow on that noble work so auspiciously begun in that young and vigorous State.

For a time it seemed that the sun would never shine again. More of sadness and regret than of bitterness pervade the hearts of our people as they recur to this incident; and though dim, sad traces still linger there, the beautiful sunshine is again bravely disputing the dominion of the shadows. The fiery, cloudy pillar is still moving and the Israel of God is following.

Two other Presbyteries have since been organized; one, the Willamette, embracing the southern part of the State, and the other, Walla Walla, including Eastern Oregon and all of Washington Territory. Vigorous efforts have been made from time to time in the field of Christian education, which, though not largely successful in tangible results, have not been without good fruit.

The recent missionary advance upon Washington Territory, led by those devoted brethren, Sweeney and Eagan, in addition to its most encouraging success in that prosperous and promising Territory, has undoubtedly reflected new light and aroused new zeal and courage in the older field, just as all proper missionary efforts must do; so that in spite of the clouds and darkness, the outlook in the whole north part of this great empire is not without hope.

Turning for a moment away from this hasty and unsatisfactory survey, we direct our eyes once more to the South.

It was in the early part of 1849 that Rev. J. E. Braly, already mentioned as an active promoter of and participater in the organization of the church at Tulare Plains, in Washington county, Oregon, in the winter of 1847-8, removed to California. After a short residence at Fremont, in Yolo county, where he frequently preached, and conducted the first religious service ever held in that part of the country, he continued his journey southward to the beautiful Santa Clara valley, where he has since resided, at his home-like country place, about forty miles South of San Francisco. The first Cumberland Presbyterian Presbytery in the State was organized at his house on the 4th day of April, 1851.

The constituting members were Rev. Messrs. J. E. Braly, C. Yager, W. Gallimore, and James M. Small, now of Texas, who, as already hinted, was one of the earliest Cumberland Presbyterian ministers who reached California in the interest of our church-work there. This was about, or prior to the year 1849. It was through his efforts that a church had been organized in the then growing town, and the now beautiful Napa City, where a house of worship was also built, which long ago passed to other uses.

It was during the summer of 1851 that Rev. J. E. Braly, assisted, perhaps, by Messrs. Yager and Gallimore, organized the Oak Grove, now Union Church, at Mountain View, Santa Clara county, which is now the oldest Cumberland Presbyterian church in California.

I cannot follow the thread of history further than to indicate, in addition, and in the merest outline, a few of the more marked stages by which our work at the front has reached its present position, before attempting to set forth that position, and to indicate some of our most urgent needs in this work.

Suffice it, then, to say, that it was about nine years from the organization of the first Presbyteries, Oregon and California, which occurred during the same year, until the formation of Sacramento, now Pacific Synod. This body was organized at Sonoma, Oct. 11, 1860, by appointment of the General Assembly which convened in Nashville in May, 1860. Rev. J. E. Braly was moderator by the above appointment. It will be remembered that he was also moderator of the California Presbytery at its first meeting. The opening sermon at this first meeting was preached by Rev. T. M. Johnston, who also acted as temporary clerk. Three of the four Presbyteries were represented, there being no delegates from the Oregon Presbytery present. There were present eighteen ordained ministers and eleven ruling elders.

Prior to this meeting, steps had been taken to establish a church-school in the State, and an academy was in full operation at Sonoma, under the principalship of J. H. Braly, A.B., now Vice President of the California State Normal School at San Jose, and arrangements were consummating

for the establishment of a church periodical as a medium of communication between the scattered members. Both of these enterprises have been connected with nearly all of our subsequent history, though both ceased to exist in fact, though not in influence. When the full history of the Cumberland Presbyterian Church on the Pacific slope shall have been written, there will be found two enterprises inseparably connected with its record, and the forces that have contributed towards the results already achieved, viz., *Cumberland College*, successor to the academy already referred to, and the *Pacific Observer*. And indissolubly connected with these invaluable agencies for Christ and his cause, are the names of the sainted Johnston, the founder and for ten years the proprietor and editor of our church journal, who has gone to reap the reward which was wholly denied him in this life; and the indefatigable and heroic Cunningham, whose indomitable will and lofty courage bore up the cherished college enterprise when the hearts of others failed them. Allowing the fullest possible credit to any and all others who, in any way, contributed to these enterprises, which, more than any others, and all others, have made their impress on our Church in California, in parallel lines, for the largest period, the burdens were borne, as the honors shall be forever worn, by the two precious servants of God already named.

Working in the same general direction, but resulting from an unfortunate and ever-to-be regretted division and diversion of energies of our little band of builders in the spiritual wilderness, so sadly common in such cases, were the Union Academy, at Alamo, and the San Joaquin College, near Stockton. After short careers of struggle, though at times well manned and liberally patronized, and accomplishing no little good for the communities in which they were located, these institutions lost all their property by accidental fires, and having no endowment ceased. No well-defined effort has since been made to establish a church school in the name of the Cumberland Presbyterians of California. It is not likely the effort will soon be renewed.

One brave effort was subsequently and recently made to

provide a church paper, when Rev. L. Wallace ran up the little banner, *Pacific Evangelist*; but this well-meant effort, earnestly prosecuted at great personal sacrifice for something more than a year, was never appreciated by those for whom it was chiefly provided, and at last succumbed.

#### 4. *Missionary Work.*

The only organized agency outside of the ordinary means of grace, which has continued through most of the years of the organic work of the Church on the coast, is the missionary enterprise of the Synod. For nearly twenty years the Synod has held an organized auxiliary relation to the General Assembly in its missionary work. At one time its Board formed one of the three general Boards entrusted with the missionary work of the Church, and when these Boards were merged into the one general Board for the whole Church, the Synod maintained its relations with that Board by means of a Permanent Committee, which, for nearly ten years has administered the missionary interests of the Synod. Through this agency, churches have recently been established in Merced, Visalia, and San Jose, which give promise of permanence and usefulness in the great work of the Master as entrusted in divine providence to our beloved Zion. A good deal of itinerant missionary work has also been secured to the scattered and destitute churches, from time to time, by the work of this committee.

A later enterprise, yet incipient and experimental, and yet one fraught with great possibilities for very wide usefulness, was the proposition of the committee, approved by the Synod at Merced in 1877, to begin at once the work of evangelizing the Chinese among us. This move was followed almost immediately by a donation of \$300 by Mrs. M. B. Chambers, of Independence, Mo., for this work. This donation was entirely unsolicited by the committee, and was accepted as a divine indication that they should go forward. But the amount was insufficient even to begin the work with, and feeling that other offerings must soon follow this, the amount was safely deposited, and the proposition submitted to the general Board for their approval. So the matter has rested and now rests. With as much more



money the committee would be able to begin the great work. Once begun, the expense would be so light the friends of the Master would surely not suffer it to languish or die for lack of \$300 or \$400 yearly. The friends of this enterprise are hopeful yet of being able to soon begin it.

*5. Our Training School.*

Another enterprise which occupies an attitude not dissimilar, is known among us as our Synodical Training School. It is comprised, at present, simply of a Committee of Instruction, created by the Synod to superintend the education of young men preparing for the work of the ministry in our Church. These young men are at present under the superintendence of the committee. Theological instruction is regularly given according to the curriculum of the Theological School of Cumberland University. Dormitories have been provided, so that young men are able to economize greatly in the matter of incidental expenses.

There seems to be a generally confessed need of some facilities under our own Church supervision, for aiding and directing the training of our future preachers in the field of their future labors. In this view, our Synod has simply placed herself in line with all organized Christian people engaged in any kind of missionary work anywhere. All other Churches have their schools here, and cling to them as indispensable appliances in their work. None can need such an agency more than ours in this vast and ever-widening field.

*6. Conclusion.*

I had hoped to present in a few closing paragraphs a focal view of the Cumberland Presbyterian Church of the Pacific coast at the present time, and also to point out some of the requisites to the complete success of this Church in the work to which God in his providence seemed to have assigned her, as well as some of the obstacles to be overcome; but I am admonished by the reader's weariness that such an extension of this paper would be an infliction. I content myself, therefore, with a brief statement of the first point as a conclusion.

It is now a little more than twenty years since the first

churches and Presbyteries were organized West of the Rocky mountains, and nearly twenty years since the organization of the Synod. At that time, viz., October, 1860, there were reported thirty-one ordained ministers, concerning whom the first statistical report made to the Synod, and by it unanimously approved, contains this statement, viz.: "A large majority of your ministers are comparatively idle." This idleness, of course, refers to the direct work of the ministry. The same report shows a membership of 1,049 communicants for the whole Synod. But this constituency must have been very imperfectly organized, if organized at all, and untrained. It was also confined chiefly to the agricultural and mining localities; but one representative town, and not a single city, being included in the list of churches. Thus far the work has not been strengthened by any church extension or missionary board in the older States. The work has been, all the while, purely a labor of love, the laborers being cut off from all ordinary hope of reward; and yet through all this score of years and more, our unpaid missionaries have worked, at their own charges, alongside of those in other communities who have had no care as to food and raiment, and who have often had the comforts of life as well.

Colleges, missions, newspapers, etc., of all the other churches were abundantly supplied with means from their home churches, while the Cumberland Presbyterians were compelled to make brick without straw. Their progress, under these circumstances, *must* have been very slow. We find, accordingly, that ten years after the organization of the Synod, the statistics present only 1,115 as the whole number of communicants reported for the whole coast.

Still there had been progress during these years. Sabbath-schools had been organized and pastorates established in the churches, while organization and discipline had made considerable progress. And now, after nearly twenty years, we have two Synods, with seven Presbyteries, about sixty ministers and as many churches, and about two thousand communicants. We have growing churches in several of the larger towns and cities, that give good promise of use-

fulness in the near future. We are doing more and better Sunday-school and missionary work than ever before. We have more pastors and, as a rule, their support is more generous and reliable than in former times. We have more and better houses of worship, and a larger aggregate of church property. Again, we have a better report among our sister churches and "those that are without," than ever before.

So that, looking back through the lapse of twenty years, there seems to him who would survey with the calmness and coolness even of a historic observer, a steady and perceptible progress—a progress which at times indeed has been so small as not to be perceived, and to be often questioned, and which can only be appreciated in its entirety.

With this tangible basis of true encouragement, considered in the light of the firm conviction that very great progress has been made in lines that are hidden now, and have been hidden from our view, we are disposed to push out into the coming years crowding upon us from the great future; building still, as well as wisely, as to us is given, assured by the unimpeachable word of the Spirit, that our work is not in vain in the Lord.

D. E. BUSHNELL.

## ART. VI.—THE BIBLE FOR DEVOTIONAL READING.

THE Bible is a message of love to every human soul. It answers every cry of man's heart. Its perfect adaptation to every human need has always been regarded as a strong argument for its divine origin. Take, for example, our craving for spiritual food. God's children everywhere are crying for bread. A life shut out from God is a life of bitter hunger. The soul, as truly as the body, must have food. The want is expressed, we know, in a wail that goes down to the earth, rather than in a cry that pierces the sky, for millions will have only carobs. Thousands seek to satisfy their souls with intellectual food, so they associate with intelligent men and keep company with the rarest books. Still their cry is not hushed. The heart craves what comes not up from the earth, for

"Not by bread alone we live,  
Or what a hand of flesh can give."

Only the Infinite One, from whom the soul came, can respond fully to the yearnings of the soul. It finds all it craves in every word that proceedeth out of the mouth of God.

The adaptation of the Bible to human necessity may be further illustrated by reference to the spiritual strength it furnishes. The soul grows strong by that which affords it healthful nourishment. There is nothing we lack more, and need more, than strength. Wanting that, we are slaves. One of the deepest promises of Christ is, that the truth shall make us free, but the truth gives us freedom only by imparting strength to rend the chains of bondage. Hence, the Bible is the book of liberty for individuals and for nations. Every lover of man ought to be a lover of the Bible. Civil legislation may get the credit for breaking shackles from the wrists and ankles of bondmen, but the Bible gives us the

true principles of legislation, and lends to every good law its virtue and lasting efficiency.

The comfort which the Bible affords is another evidence of its utility. We get comfort mainly by encouragement, and imparted ability to endure trials and to overcome difficulties. The comfort of sympathy, the assurance of the interest another takes in us, is no trifling encouragement. The comfort flowing from the encouragements of the word of God lies mainly in the assurance everywhere given, that as our day is, so shall our strength be. The traveler on life's rugged way has little occasion for trembling at the thought that Alps of troubles stand before him, when he has confidence to believe that power will be given him to surmount them, and that his very trials shall serve as "stepping-stones to higher things;" for truly,

"We rise by the things that are under our feet."

God works within his people, and power within is better than force without. The personality, the activity, and the free agency of the soul are in this way maintained, and the end is accomplished. God never does for any one what he can help him do for himself. But the hand of our divine friend is never out of ours; he is ever our guide and help. His loving eye is always on us. Our hearts would often sink within us at the thought of the future, if this voice did not fall on our ear:

"Fear not; I am with thee: O be not dismayed:  
I, I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand."

But the word of God is not merely a help, without which we might get along on our way, only not so well; it is a light and a guide, in whose absence we are left in darkness with no hope of finding our way out. The Bible sets Christ plainly before us as the way to eternal life. He, therefore, gives to the Scriptures their fragrance and value. Without him they would be a body without a soul, as powerless to comfort as the garments once worn by the child are power-



less to soothe the mother who weeps over the death of her darling. Christ lives in the Scriptures and breathes from every page. A great minister once said that he had never yet found a text that had not a road to Christ in it, and that if he ever did find one that had not, he would make one. He would go over hedge and ditch, but he would get to his Master, for the word cannot do any good unless it has a savor of Christ in it.

It is from this point of view that we learn how to set a proper value upon the doctrines of the Bible. There are many who affect to despise doctrine, saying, to make their notion seem plausible, that it matters not what a man eats so that he is healthy; which is taking for truth the absurdity that a man whose daily diet is viscious may continue in the enjoyment of good health. All the world over a man is like his creed: if it is bad, he is bad. His opinions not only indicate, but they also determine his character. No further difficulty remains in deciding what place in the moral scale a man holds, when it is known what side he usually takes on great moral questions. Settled convictions are slabs floating in the stream of a man's life, that plainly show the direction of its current. The doctrines of the Bible are the truths of the Bible, which, when understood, digested, and assimilated into the life, make oaken men.

Improvement in the private life is the true object of Bible reading. The current of every life has run crooked, and needs to be turned into its proper channel. The first thing the Scriptures do for any one after arresting his attention, is to show him that his life is out of course. Conviction always precedes correction. To many simple minded people the truth of their wandering comes as a surprise, for false views of life, held honestly enough, give a harmful turn and tone to their living. The Bible exposes in their real character the secret faults of the people, throws a flood of light upon their whole past history, and thus enables them to

"rise on stepping-stones  
Of their dead selves to higher things."

Nothing else shows more plainly that the word of God is

our friend than its faithfulness in reflecting, as in a mirror, our imperfections. For this very natural reason the obdurately wicked hate it. As one has well said, "The only reason why so many are against the Bible, is because they know that the Bible is against them." It is, therefore, the one book that the infidel world seeks to be rid of. But for the very fact that it far surpasses all other books in "holding the mirror up to nature," it can never be driven out from our race. Hate it as men will, and persecute it as they may, it is as immortal as their sin.

The Bible would fall short of its object if it did no more than prove to us our need of improvement. Stopping there it would leave us to die in our own despair. We need more than knowledge of ourselves—we need help out of ourselves. Our wills remain; our sins remain. There is a sense in which it is sometimes true that "a man convinced against his will is of the same opinion still," consequently the divine word seeks to soften the prejudices, to subdue the heart, and that by operating upon it in a way that secures the freest exercise of the soul's agency in its own transformation. God's purpose is not to break our perverse wills, but to correct them. Henceforth the will no longer antagonizes the will of God, but flows joyfully with it, as two streams they meet and go on in peace, or like the different chords of music, in sweetest harmony. It was not rest from action that Christ promised, but rest from discord. The soul finds its sweet peace, its greatist calm in activity harmonious with the mind of God.

Thus the Bible does not stop with showing us that we are on the wrong road, but it puts us on the right one. But we are only on the way, for the perfection of character is to be sought in a life-long course of discipline, and this in addition to all that has been mentioned, the Bible gives. By his word God disciplines his children as a father disciplines his sons. The Scriptures chasten, strengthen, ennoble. They are a purifying fire. Like the sculptor's chisel, they aim to remove imperfections, and give a character perfect in symmetry and beauty. To beauty they add strength, by furnishing the most appropriate nourishment and exercise. Some

one has said that the Bible is a spiritual gymnasium, in which there are exercises that call into play every power of the human soul.

The private reader may remember for his comfort and profit, that when his mind comes into contact with the Scriptures, it comes into contact with the Spirit of God, for from the Spirit of God he receives his life and power. In the words of Bengel, "Not merely while they were written God breathed through the writers; but also while they are being read God breathes from the Scriptures through the minds of the readers."

This much has been said to bring prominently before the mind of the reader the fact that the Bible is eminently suited for private devotion. We come now to consider the importance of reading it in a devotional spirit. It is readily conceded on all hands, that the manner of reading has much to do with the amount of benefit to be derived from the Holy Scriptures. It is readily granted also, that the aim of the reader affects the spirit of his reading. For example, if mental improvement be his object, he will read intellectually. His motive, as far as it reaches, is praiseworthy, and he reads not in vain. No exercise develops such power as thinking God's thoughts. As fine a scholar as the present century has produced is responsible for declaring that "the Scriptures contain more true sublimities, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books that were ever composed in any age or in any idiom." In a similar line of thought is the language of an eminent American writer, who says: "In variety of topic and style, in robustness of thought, and delicacy of feeling, in loftiness of conception and beauty of imagery, the Bible confessedly stands forth unapproached and unapproachable." The steps in an argument may be followed one by one to the last round of the ladder, where the reasoner finds himself master of his proposition; but no learning can ever reach the end of the knowledge of God's word. As looking into the deep sky we see star beyond star, and know that still star stands beyond star, where even assisted vision can

no longer go, so we are sure that deep in the mine of God's truth are jewels under jewels which the most diligent hand shall never succeed in bringing to view.

But we have already commended sufficiently the motive of consulting the Bible for literary purposes. It falls much below the aim that guides the reader of the sacred word for spiritual advantage. The one relies confidently on his industry and mental powers for mastery of the great book; the other comes to the study with not less application, but with less faith in the power of the human mind to fathom the divine word, and with greater confidence that the author of the book will assist in its interpretation. He, therefore, brings with him to the study of the Bible, first of all, a spirit of prayer. So he puts himself on a level with one as great as Milton, who prayed,

"What in me is dark illumine;

and with a greater than Milton, who said, "Open thou mine eyes that I may behold wondrous things out of thy law." These master spirits in their petition concede that the Bible is too deep for human comprehension, and acknowledge the need of divine help where the finite powers fail. The Bible is deep but not dark. Many books puzzle the reader by their obscurity. Depth and obscurity are frequently confounded, but there is between them a vast difference. God's word is a deep lake, but the water is clear. The want of spiritual insight, prejudice against the truth, the imperfection of human language, may lie between us and the meaning of the inspired volume, but God's thought is clear. We, therefore, recognize the importance of prayer in the study of God's word, on the ground of the necessity of divine intervention to strip the mind of whatever darkens its vision; on the ground of the necessity of divine guidance to properly use the imperfect medium in which the will of God is expressed, and on the ground of the necessity of increased spiritual power to go into the depths of the sacred truth. There are two particular sources of misconception worthy of mention. One of these is that of looking at particular truths in unnatural positions or from improper

standpoints. A truth distorted is often the worst falsehood. The other source of error is associating truths in wrong connections. In this way, thrusting scriptural statements together in improper relations, the Bible may be forced to teach almost any doctrine: as the atoms of a diamond are capable of an arrangement that would turn the precious gem into a lump of charcoal. Differing from both these is another occasion of error, as common and harmful as either of those already noticed, which arises from attaching a pre-eminence to certain doctrines over others that does not belong to them. Thus, for example, the mode of baptism may be insisted on so vigorously and persistently that it may come to be regarded by its advocates as a central truth. As we can readily conceive that the beauty of the fairest human countenance could be transformed into an unsightly appearance by an unnatural enlargement of any of its features, so we fear that in the same way, too frequently, has the face of Scripture truth been marred. No insurmountable difficulties, however, stand in the way of a correct biblical interpretation. Enough have been glanced at, however, to show the necessity of dependence here on divine guidance, as expressed in the beautiful words of David: "For thou wilt light my candle: the Lord my God will enlighten my darkness."

Spiritual study of the Bible will be prosecuted in the spirit of a disciple. As no virtue is more helpful than humility, there is no greater hindrance to progress than self-conceit. After he thinks he knows enough, a learner continues not much longer to drink at the fountain of knowledge. Such a spirit is fatal to industry, which is very important in Bible study, and not inconsistent with a proper dependence on divine aid, for God helps those most who most help themselves. The Bible is a field for labor. It is a mine of jewels, in which all are invited to dig, with the assurance of abundant success. No where else does labor return a reward so ample. A disposition to put into practice the truth he learns is another distinguishing mark of a true disciple. It is the pledge of the presence of every other essential trait of the genuine student. In Bible study,



especially, it insures success. It is the key that opens the door of many an inner chamber of scripture meaning, for he that doeth God's will shall know the sense of God's word. Obedience to the divine injunctions is the head-light that reveals the way beyond to more extensive acquisitions of divine knowledge.

Meditation worthily holds a high place in Bible reading. It is unequalled in kindling devotional feeling. Perhaps the Psalmist had this in mind when he said, "While I was musing, the fire burned." Nor is there any swifter road to the inner meaning of profound passages. It is like the continual tapping of those workmen on the roads, who, not discouraged with an unsuccessful blow or two, keep on tapping until the stubborn limestone falls to pieces under their patient hammers. There are nuts to crack in Scripture before the sweetness inside the hull is reached. Spurgeon declares that "there are texts constructed on purpose to make us think." There is philosophy in simple effort; it strengthens the mind and causes the heart to glow. Meditation is the method of uniting the powers of the mind upon a subject, as the sun-glass concentrates the sun's rays upon any object. Every one has noticed how a difficult subject rises to clear conception, like an object advancing gradually out of the darkness into the light, when the powers of the mind are centered upon it. What may be of greater importance, meditation enables the reader to drink deeply of the rich spirit of divine truth. Like an exhaustless fountain, the Scriptures do not waste their riches by giving, as it has often been remarked that the more that is taken out of a text the more there is left in it. We have read how artists sit for hours in silence before a great painting of Raphael in the Royal Gallery at Dresden, that they may imbibe the spirit of that celebrated masterpiece. New beauties continue to come up from the depths, so that in looking, one is never wearied. How much more so is a great deep? When he had thought much on divine things, we are not surprised to hear the profoundest of the apostles exclaiming, with evident astonishment, "O the depth of the riches both of the wisdom and knowledge of God! how

unsearchable are his judgments, and his ways past finding out!"

He who reads the Bible for spiritual improvement, applies the truth faithfully to his own case, being greatly anxious to hear what God the Lord will speak to him. He thus avoids the dangerous custom of turning aside to others the truths especially suited to his case, and receiving only those which are pleasant to his taste. The soul may be put into an attitude favorable to the reception of the truth, as the heliotrope constantly receives light and heat by turning itself to the sun. Under the same tree were seen a leaf rolling itself up and dying, and a flower opening its leaves to the air, the dew, and the light, and growing more fragrant and beautiful. The value of our Bible turns not upon its cost, but upon the use we put it to.

"Tis very vain of me to boast  
How small a price this Bible cost;  
The day of judgment will make clear  
'Twas very cheap or very dear."

A single reflection or two may close this article. No one wishes to deny that the last seven years have witnessed a great revolution for the better in the study of the Bible. As in all other revolutions, this one has been marked by some evils which ought to be remedied during the seven years' course of study upon which we are now entering. Particularly objectionable to many is the fragmentary method of study occasioned by the skipping plan adopted by our lesson committee. It may be true here, as it frequently is elsewhere, that the abuse of the plan is more blameworthy than the plan itself. Indeed, the avowed design of the committee is not only to furnish a series of well-selected lessons for special study, but at the same time to outline a regular system of consecutive Bible reading.

Some fear that with increased facilities for the study of the divine word, many may have fallen into the habit of examining the Scriptures with only a critic's eye, and so have neglected to cultivate the superior faculty of spiritual insight. This tendency is manifest, say they who thus

complain, in careful attention to minute points of criticism, and in the neglect of teachers to send home with force to the hearts of their scholars the spiritual doctrines of the lesson. The objection, to some extent, is well founded. Many things may be taught *about* the Bible to the neglect of the Bible itself. Helps are not derided, but using them too freely on the time and attention which should be devoted to weightier matters. "Bible geography," they say, "and Bible chronology, and Bible archæology, have no more saving power in themselves than any branches of purely secular knowledge." It is answered that an increased attention to these biblical studies is a sign of an enlarged interest in the study of the Bible, and, indeed, that it was a revival of scriptural study that led people to bestow so much time on the investigation of subjects related to Bible study. All this, however, affords no sufficient plea for an extravagant consumption of time upon matters outside the lesson-text. Knowledge illustrative of the sacred word is used legitimately when it is made to open the way to the heart of the inspired teaching, and so being a means, rather than an end, it should be expressed, in actual teaching, in the briefest possible statements, reserving ample time and interest for the spiritual understanding and application of the scripture in hand.

It is readily granted that an intellectual grasp of the truth is only a part of what is necessary to successful teaching, and that a spiritual appreciation of the doctrines of the Bible is of supreme importance. We would be far from putting a small estimate upon thorough mental equipment as a proper qualification for religious teaching, but while we hold on to that, let us not seize with a less firm grasp the doctrine that spiritual insight is a necessary requisite to clear and effective spiritual teaching. Our most successful religious teachers are ever those who do not get their doctrines second-hand, but they are those who, having gone to the fountain and drunk for themselves, are able to testify on the strength of their own experience to the virtue of the waters of salvation. Knowledge of the word gained in this way comes through the teacher, and not over him, and goes

forth from his lips naturally, earnestly, and with power, "like the flowing of a fountain, and not like the pumping of a pump." Any attempt to teach what has not passed into the experience, is like the effort of those guides who mumble a form of words to describe the objects they point out to the traveler. The performance soon sinks into empty routine, becomes the empty drudgery of the teacher, and a lifeless form to those who are taught. It has pleased God to communicate his truth to the world by living teachers, who, believing and feeling what they teach, are able to impart to their message a kind of personal power. In this way men are reached. If the Bible is to impress this age, it will be done by those who have been impressed by the Bible.

W. S. DANLEY.

## ART. VII.—RIGHT AND WRONG.

How often we hear a man say, "That is right," or "That is wrong," and his nearest neighbor join issue with him and decide contrariwise. They evidently have not passed upon the case from the same standpoint. The criterion to which matters of this kind have been referred has not been the same in either case. This leads me to inquire, What is the proper tribunal to which all questions of right and wrong must be submitted? There are those who hold that right is right, and always will be, and that wrong is wrong, and always will be, absolutely, *per se*. You may ask for the referee of such cast-iron conclusions, and they do not give it. Such a theory makes its criterion, a certain ill-defined, abstract idea, that a thing or action must, in the nature of the thing itself, be eternally right or wrong. It is the power behind the throne, or the judge upon the throne, which has settled once for all, all cases subject to moral decision. That there is such a referee or criterion, we grant, but we hold it to be in all cases the will of God. This would give us right and wrong, relative instead of absolute terms. We would not detract one iota from the majesty and dignity of that law which is the rule of action for all intelligent creatures, but affirm that God is greater than his law. We admit that the law is infinite, infinitely good, holy, etc., and in some sense eternal, but do not believe it to be so in the same sense in which God is eternal. There is a sense in which man may be said to be eternal; as far as eternity, *a parte post*, is concerned, he is eternal; but God himself antedates all creation, infinitely so, and as such, is the Great First Cause. We see no use of law in eternity, *a parte ante*, for created beings, when as yet there was none of them. The objector may say there was law, *ab initio*, but it was unwritten, unpromulgated. For whom? Did God need a law for himself? Is that a pardonable thought? In his own good



time, however, creatures were made—sprang into existence by the will of God. Now they exist, owe allegiance, have obligations, and must be governed, and God's will is the law in the matter, and ought to be the pleasure of the creature. They owe their existence and happiness to the will of God, which is the ultimatum to every appeal, and it is difficult to see how they are amenable to anything else. Just here right and wrong arise—right being conformity to that will, wrong being nonconformity or opposition. They are purely relative thoughts, states—there is nothing absolute but God. Such a question as this might arise, Is a thing right because God wills it, or makes it, or says it is right? We answer emphatically, It is, and his word is ultimate in the matter. His word is the expression of his will. We are not to understand, however, that in any sense we have to do with a capricious will, but one which springs from infinite perfections. The question has been asked, Can his will make wrong right? That is begging the question, inasmuch as it assumes that there is something greater than his will, and consequently greater than God. Let us bear in mind that such questions spring from a false criterion of right and wrong, and are, to say the least, abortive. But in order to show that these are relative ideas, we affirm that what was right at one time may be wrong at another. It was right once that a man should be put to death for gathering sticks on the Sabbath. It is not right to-day. God has not so ordered it. It was right for Israel to dispossess the Canaanites. It is not right now for one to take another's property; no, not so much as to covet it. God so willed it—it was right. Again, what is right (pardon the word) for God to do, might be very wrong for man to do. God does what he wills to do—man does what God wills for him to do. As an illustration that God's will is fundamental, ultimate, whatever that will may be, let us take the Sunday question. God taught the Jews that there was the greatest sacredness in the Sabbath day. He impressed upon them the most scrupulous exactness of its observance, not only in stoning to death the man who dared commit the (humanly speaking) trivial offense of gathering sticks on that day, but in demanding, *quid pro*

quo, the exact amount of time which had been nullified by a refusal to grant the Sabbath year during a period of four hundred and ninety years, in a seventy years' captivity in Babylon, in order that the land might have time "to enjoy its Sabbaths." And yet in the face of these solemn things, when the Saviour came, his apparent disregard of the Sabbath day was such as to shock the Pharisees, who were the custodians and admirers of the law as given by Moses. What was the trouble? Just this: the Pharisees, following the old idea that the fates were greater than the gods, supposed that in the eternal nature of things, the Sabbath was unalterably fixed; that God did not rest on the Sabbath day because it was his pleasure, but because he had to in order to conform to right; so when Christ came with such shocking statements as that "the Sabbath was made for man, and not man for the Sabbath: therefore the *Son of man* is Lord also of the Sabbath," in justification of his Sabbath day's work, they said he had done an unlawful act and sought the more to kill him. Again, take the command to Israel to borrow of the Egyptians jewels, raiment, etc., and before what human tribunal would it be right? It does not explain away the apparent wrong of the act to say that the word "borrow" is not a good translation, as it was still defrauding their neighbors in taking what did not belong to them, to say nothing of the deception. God did it—it was right. Who will say it was wrong, even if it does upset our ideas of right and wrong, based upon a false criterion?

When the Lord rejected Saul from reigning over Israel, he told good old Samuel to go and anoint the youngest son of Jesse to be king; but Samuel feared Saul lest he might kill him, and then the Lord told him to take a heifer and say, "I am come to sacrifice to the Lord;" i. e., to make it appear that his business was one thing when it was another. Was that ruse right? Certainly. By what do you determine right and wrong if not by the will of the Most High? As abominable a thing as is lying, God put a lying spirit in the mouths of the prophets to persuade Ahab to go up against Ramoth-gilead to his destruction. It seems to me that if we make the will of God the criterion of right

and wrong, we do not have to embarrass ourselves, whether a thing done or said by him is right or wrong. Saul at one time thought he was very zealous for the right (according to his own standard), when he spared the best sheep and oxen of the Amalekites (which God had ordered exterminated) to sacrifice unto the Lord in Gilgal; but Samuel said in rebuke, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice or doing the will of the Lord?" What was any other consideration when his will was disregarded? We are taught to pray, "Thy *will* be done in earth as it is in heaven." We do not pray for justice, as such, to be done; that would have been our destruction long since. We do not pray for some eternal principle of right to prevail, for we have not the remotest warrant for such a thing. God's will is transcendently paramount in the *Pater-noster*. "And he doeth according to his *will*—not as he is compelled to—in the army of heaven and among the inhabitants of the earth," etc. Does this sound like there was any other authority in heaven or earth? The truth is, the will of God is so repugnant to the carnal will, that we prefer to be gauged by any other standard, or if possible, to bring his will down to the restrictions and limitations of human will. If we make an absolute criterion of right or wrong other than God's will, we would think the destruction of life and property by Israel both cruel and wrong; but we have a satisfactory theodicy when we say it was the will of God, and he had a right (pardon the word again) to do as he pleased with his own, and his pleasure was the desire of infinite perfections. What matters it as far as his sovereignty over his creatures is concerned, whether he destroys nation by nation, or even an hundred eighty and five thousand in a night, or takes as many away each day by natural deaths? Is not taking life, taking life in one case as well as the other? But perhaps we are wont to think that in the last case nature did it, as apart from the will of God, just as if nature ever did anything contrary to the will of God. Just here is where our wrong ideas germinate; *i. e.*, apotheosizing some principle or law and governing the universe with it. We may personate law,

but God is the person. God gave life, he can take it away—it is his own; or he can, as he did, lay down his own life. But he says to us, "Thou shalt not kill," and yet if he command it, it would be right. By this reasoning, it seems to me, we place before us for our admiration and reverence the most exalted conception of the Deity; a being unconditioned, absolute, not restricted by any extraneous influence, wholly living within himself, and possessed of such infinite perfections as to make him the great model for all his creatures. He requires us to be holy, and assigns no other reason than, "For I the Lord your God am holy."—Lev. xix, 21. It is his will that we should be like him. There can be no higher reason given. He is the first, continuing, and final cause. These embody all the necessary requirements of a supreme head, and in the very nature of things prevent a supplanter. God declared his absoluteness to his servant on the Isle of Patmos in almost his last utterance, saying, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii, 13); and the great apostle to the Gentiles seems to have had this same thought in grand and beautiful culmination when he said, "Of him and through him and to him are all things."—Rom. xi, 36.

C. P. DUVAL.

## ART. VIII.—LITERARY NOTICES.

THE KEYS OF SECT; or, the Church of the New Testament Compared with the Sects of Modern Christendom, by Julian M. Sturtevant, D.D., LL. D., Ex-president of Illinois College, and author of "Economics; or, The Science of Wealth." Boston: Lee & Shepard, Publishers. New York: Charles T. Dillingham. 1880.

This is a small 8 vo. volume of 413 pages, well printed on excellent paper, and neatly bound in cloth. The work is not the product of a "new man," unknown to the literary world, and an adventurer in the field of speculation, or of one seized with a mania for a nich in the temple of literary fame. Dr. Sturtevant has labored long and effectively in the cause of religion and education, and for the material and moral improvement of the country, and his deliberate utterances on any subject are well worthy of careful consideration. The topics discussed in his book have been the subject of his study for many years, and he evinces a thorough conviction as to the correctness of his views. He says, in the preface, "It embodies, in this small compass, the mature results of the thinking of a large portion of my life. It is but just to myself to say that the subject was never chosen with any deliberate purpose to be investigated as the theme of a book. I have not studied it because I wished to write a book, but I have written a book because this subject seemed forced upon my attention by the irresistible providence of God, in connection with my appointed work as a Christian minister and an educator, and because the result to which my mind has been brought by these lessons of experience, seems to me worthy of the very serious consideration of the Christian public."

The writer is profoundly impressed with the evils of sectarianism, and has fully satisfied himself that the Christian church, at a very early period, lost the true conception of the church, or kingdom of God, as founded by Christ and the



apostles; that under a misapprehension of the character of the Christian community, and of the forces by which it was intended to be perpetuated, the Sacrament of Baptism, and that of the Lord's Supper have been grossly abused, and made to contribute to the establishment of a religious hierarchy, who claim and exercise functions never intended to be restricted to a class of men, and to be used by that class as a means of lording it over God's heritage—that an unauthorized ecclesiasticism has been permitted to usurp, in a large degree, the moral forces by which Christ intended the Church to be governed. He accordingly subjects to searching criticism all those texts of Scripture relied upon in support of high ecclesiastical authority, as also other arguments usually adduced in support of this authority. His arguments against the pretensions of the Papacy and Prelacy are temperate and cautious, but at the same time simply *crushing*. Of the different forms of church polity he regards congregationalism as the most Scriptural and most conservative, but subjects it to pretty heavy criticism.

The work is divided into three parts.

Part I treats of the Church of the New Testament. This comprises six chapters. In the first, the question of the New Testament Church is stated. In the second, the Theocracy, developed in the old Testament, is asserted and proved to be perpetual—Christ is the head of the Church—he has not now, never did have, and never will have, any vicegerent on earth or in heaven. In the third, the Passover is proven to be perpetual under the name of the Lord's Supper, etc. In the fourth, the primacy of Peter is considered, and the Papal interpretation fully disproved. In the fifth, the perpetual succession is asserted, but this is only spiritual. Christ's kingdom is not secular nor ecclesiastical, but spiritual, and is ruled by moral forces. The apostles were associated with Christ in the exertion of those moral forces. In this sense, and in this sense alone, all true ministers are successors of the apostles. In the sixth, the Holy Catholic Church is defined, and includes all the true followers of Jesus of every name, every age, and every clime, independently of priestly functions.

Part II treats of "the Transition Church," and comprises four chapters. In the first is traced the rise of the hierarchy. Our author proposes (and fully accomplishes what he proposes) to establish, by quotations from the Christian literature of the second and third centuries, the following four propositions.

1. That the Church of those centuries was infected by a ritualistic spirit, which is quite foreign to the apostles.

2. That the Church in those centuries invested its officers with authority and power, for which we find no warrant in the apostolic records, even making the officers of the Church a priesthood, and claiming for them the authority which belonged to the priests and levites of the old dispensation.

3. That the rites of baptism and the Lord's Supper were placed under the exclusive control of this priesthood, and thereby greatly perverted from their original aim.

4. That the Church of those centuries was deeply corrupted by the doctrine of celibacy, and interfered with the relation of the sexes otherwise than in the interests of moral purity, and greatly to the injury of domestic morality.

The second chapter treats of the "Hierarchy in its Maturity;" the third chapter, of "The Reformation;" and the fourth chapter, of "Religious Liberty."

Part III consists of a presentation of "*The Church of modern Christendom*," under the following heads: 1. *The Origin of Modern Sects*. 2. *Apologies for Sect*. 3. *Sect Anti-Christian*. 4. *What is the Remedy?* 5. *Church Discipline*. 6. *Other Objections Considered*. 7. *Congregationalism*. 8. *The Church of the Future*.

The book is written in an easy and perspicuous style. The author is never pretentious, or pedantic, or extravagant, or wanting in dignity, or given to unkind denunciation of opinions or practices that he deems erroneous or vicious, yet he is earnest in the advocacy of his opinions.

The book will very well repay those who give it a careful and an impartial reading.

LESSONS FROM MY MASTERS, CARLYLE, TENNYSON, AND RUSKIN,  
by Peter Bayne, M.A., LL.D. New York: Harper &  
Brothers.

Mr. Bayne says that when he first began the study of English authors, it was not his intention to assume the position of critic, but to give such information as might be of use to others less familiar with their books than himself, and to rehearse briefly a few of the simple truths they had expounded, facts they had stated, lessons they had taught. But in writing, he soon found it would be impossible to lay aside all critical functions, and when he differs in opinion from the eminent men whose works he studied, he says so, but always assigns his reason, and in no instance does he allow this difference of opinion to affect his respect and affection for them.

More than one-third of this book is devoted to Carlyle. In the first two chapters we have "The Scheme of His Life" and "His Puritan Parentage and Early Life and Apprenticeship to Literature." The remaining chapters contain a careful review and criticism of his principal works, with extracts interspersed, some of which are given verbatim, others considerably abbreviated, but not a word altered. These extracts give a deep insight into Carlyle's character and style. From his youth, Mr. Bayne seems to have objected to Carlyle's views on hero worship, and observation and experience have not changed his opinion on that subject. He claims that Carlyle attaches a mystical sacredness to the heroic character, and speaks of the man who is to be thus worshiped, sometimes as a hero, sometimes as a man of genius, but always commands ordinary mortals to bow the knee before him. This Mr. Bayne objects to on the ground that it neutralizes and obscures the value of the hero worshiped and tends to do injustice to the noble qualities and virtues of common men, and to look over the crimes and vices of the gifted. It is to his great mistake on hero worship that Mr. Bayne traces everything to which he most seriously objects in Carlyle's later writings.

In his review of Tennyson and Ruskin, Mr. Bayne pursues the same general plan as in speaking of Carlyle. He states

the characteristics of their style, and in reviewing their different works gives frequent quotations. Tennyson he regards as the Poet of the People, on account of his justice to peasants, clerks, and seamen of England, and although he criticises him on the use of certain words and expressions, and considers his style too elaborate, still he pronounces him the greatest poet of his time.

Ruskin, he thinks, achieved more fame as an author than as an artist. Nature seems to have been his popular theme, both with the pen and with the brush. His work on *Modern Painters*, on which his fame as an author principally rests, originated in indignation at the criticisms passed on the works of Turner. He followed very closely in the footsteps of Turner for several years, and Mr. Bayne thinks if he had continued in that path he would one day have reached as high a fame as Turner did, but he changed his course and turned into a path of his own, and since that time, instead of ascending the scale, he has been grasping at things that had no foundation, and has never gotten back into the only path that could lead to the heights of art. Ruskin seems to prefer the name of artist to that of author, but it is as a painter of nature with words that his name is spoken with enthusiasm wherever men speak the English tongue. Taken as a whole, this is a very interesting and instructive book, and we commend it to the attention of all who have a desire to learn what a competent critic thinks of Carlyle, Tennyson, and Ruskin.

THE YOUNGER EDDA; with an Introduction, Notes, Vocabulary, and Index, by Rasmus B. Anderson. Chicago: S. C. Griggs & Co. 1880. Price \$2.

Prof. Anderson has done more to unfold to English readers the peculiar system of mythology and religious beliefs of our Scandinavian ancestors than any other writer, living or dead. Besides the work before us, he has also written "*Norse Mythology, or the Religion of Our Forefathers*," which contains all the myths of the Eddas carefully systematized and interpreted; "*Viking Tales of the North*," a clever translation from the Icelandic of the "quaintly

delightful" sagas, or tales of Thorstein, Viking's son, and Fridthjof the Bold.

But what is the Younger Edda? It is a very curious book. There are two of them, both called Edda; one the Younger, the other the Elder. The Younger Edda corresponds in many respects with our New Testament, the Elder with our Old Testament. Together they constituted the Bible of our Teutonic forefathers. The Elder Edda is written in poetry; is prophetic and enigmatical. The Younger is written in lucid prose, and gives a clue to the obscurities in the Elder. They complement each other, though neither can be understood independently of the sagas, Teutonic traditions, and folk-lore, much of which is furnished in the other two works above named. Who wrote the Eddas, and when? We do not know. Parts of them are doubtless as old as the Teutonic race, and were written by authors whose names perished long ago. The most important portion, however, is said to have been compiled by Snorre Sturleson, Iceland's most distinguished skald and sagaman, somewhere in the thirteenth century, the whole being finally edited early in the fourteenth century.

But what about the *name* Edda, its origin and meaning? This question also has elicited much learned discussion. Sæmund the Wise was long supposed to be the compiler of the Elder Edda, and the name of his home was Odde. Some have supposed that the word Edda is a mutilated form of the word Odde. If this be so, as a title of the books it has no significance. Others derive the word from the old Teutonic word which, in poetical usage, means song or poetry. If this be the origin and meaning of the name, then the Edda was so called because it was made up of sacred songs or poems, in which case the name is significant. But the most probable meaning of the word is "great-grand-mother," and the books are so called in order to represent the idea of our great ancestress' teaching her descendents the sacred traditions of the race.

Is it worth while to read the "Younder Edda," the "Norse Mythology," and other such books? Yes, we suppose it is. We read with great zeal the legends of



Greece and Rome, do we not? And we scarcely think that our time is wasted thereby. We scarcely think our education complete unless we can do much more and better than merely grope our way through the shining halls of the Pantheon. Why, then, should we not be acquainted with the profoundest, and sublimest, and best thoughts of our own forefathers? We may learn just about as many valuable lessons by lingering awhile in the halls of Valhal and Gladsheim, as we can in the Pantheon and labyrinth of Crete. Indun, with her beautiful apples, may render us just as valuable service as Ariadne with her wonderful thread. It is just as interesting to know the strange stories which hang about our Tuesday, and Wednesday, and Thursday, and Friday, as it is to know the myth of Æneus' descent into Avernus. It seems to us that we might well devote more time to the literature of our own ancestors, even if we should have to devote a little less to Greece and Rome.

THE LOGIC OF CHRISTIAN EVIDENCES, by G. Frederick Wright.  
Andover: Warren F. Draper. 1880.

This is a small volume of 312 pages, 12mo., gotten up in a neat but plain style—paper and print excellent.

The writer, we think, rightly divines the demands of the present status of the science of apologetics, and addresses himself with a master's skill to the task of supplying these demands. The old methods of meeting the assaults of infidelity and of marshaling the evidences upon which rests the credibility of the Christian religion, were right and proper in themselves and pertinent to the times, and should not be dispised or even slightly estimated by this or any subsequent age. Still it is true that infidelity is ever seeking, with sleepless vigilance, new methods of attack. This fact very naturally requires new methods of defense, or at least new elaboration of the old arguments, so as to show their sufficiency to offset the new methods of assault.

Our author does his work admirably, and his book is a valuable contribution to the science of apologetics. We have no hesitation in recommending the book to all theological students, and also to others who desire to have any

troublesome doubts concerning the truth of Christianity resolved in a logical and satisfactory manner. We have shown our estimate of the work by adopting it as a text-book in our department in the Theological School.

**THE FOUNDATIONS:** A Series of Lectures on the Evidences of Christianity, by John Monro Gibson, D.D., author of "The Ages Before Moses." Chicago: Jansen, McClurg & Co. 1880. 16mo. 204 pages. Price \$1.00.

Contents—INTRODUCTORY: Clearing the Ground. FIRST PART: The Bed-Rock—God Is. SECOND PART: The Chief Corner-Stone—God in Christ. THIRD PART: The Completed Foundation—God in Christ Made Known by the Spirit. CONCLUDING CONTRAST: The Two Strongholds.

It will be seen from the table of contents, that our author has made a fine selection of his *ground*, and he shows equally as good skill in maintaining his positions as judgment in their selection.

It is a small book—not far from cover to cover—but it makes good use of its space; it is full of rich thought and precious truth. We have not read a better little book in many a day.

Those who wish to read something short and practical, something which any one can read and understand, upon the evidences of Christianity, would do well to send and get the "Foundations," by Dr. Gibson.

**STUDIES IN THE NEW TESTAMENT**, by Chas. S. Robinson, D.D., Pastor of the Memorial Church, New York City. New York: Charles Scribner's Sons, 743 and 745 Broadway. 1880.

This is a well-gotten up little volume of 316 pages, 12mo. It is not a book of sermons, yet it would not be an unpardonable misnomer if it had been so called, for each topic is based on a particular text. It is not a commentary; it, however, comprises a smart sprinkle of comments, some more and some less judicious.

It comprises twenty-seven topics, all vital to Christianity, viz.: 1. Peace with God—Rom. v, 1; 2. The Security of

Believers—Rom. viii, 28; 3. Christian Love—1 Cor. xiii, 13; 4. Victory Over Death—1 Cor. xv, 54; 5. An Ordained Ministry—2 Cor. v, 20; 6. The Christian Armor—Eph. vi, 11. 7. The Mind of Christ—Phil. ii, 5; 8. Piety Tested at Home—Col. iii, 23; 9. The Coming of the Lord—1 Thess. iv, 15. 10. The Christian in the World—1 Tim. vi, 7; 11. The Christian Citizen—Titus iii, 1, 2; 12. Shadow and Substance—Col. ii, 17; 13. Saving Faith—Heb. xi, 1; 14. Pure Religion—James i, 27; 15. Faith working by Love—Gal. v, 6; 16. The Sweat of Blood—Luke xxii, 44; 17. Sin Cleansed by Blood—1 John i, 7; 18. Love as a Force—1 John iv, 19; 19. Alpha and Omega—Rev. i, 18; 20. The Message to the Churches—Rev. iii, 6; 21. The Few in Sardis—Rev. iii, 4. 22. The Lion of Judah—Rev. v, 6; 23. The Singing Legions of God—Rev. v, 9, 10; 24. The Heavenly City—Rev. xxi, 2; 25. The Final Prayer—Rev. xxii, 20; 26. The Teacher Taught—Rom. ii, 21; 27. Four Pillars of the Church—Gal. ii, 9.

These topics, interesting in themselves, are discussed in a perspicuous manner. The book will prove interesting and profitable to readers who have a relish for religious truth.

THE PREACHER'S HAND-BOOK: A Guide in the Discharge of Ministerial Duties, by T. C. Blake, D.D. Nashville, Tenn.. 68 Union street. 1880.

This is indeed the Preacher's Hand-Book, and ought to be, not in the library, but in the hands of every preacher.

Many a time, when we were a pastor, have we wished for just such a book. It contains a formular for almost every thing the pastor has to do, and they are all good. All he has to do in performing the marriage ceremony, receiving members into the Church, baptising infants or adults, administering the Lord's Supper, ordaining elders and deacons, installing a pastor, laying the corner-stone of a church, dedicating a church, etc., etc., is to turn to it in this little book and he will find just the thing he wants. It is furnished to hand—it is a *hand-book*. We call special attention to the Scripture readings to be used upon various occasions, as in visiting the sick, the dying, bereaved, etc., and upon

funeral occasions. Among the best things in the book, we think, is the form for the dedication of a church. We do not think it could be improved.

There are quite a number of important and useful tables, which are of great value to the preacher.

The book closes with the Church Manual, but just before this are a few pages which are of themselves worth the price of the book to almost every preacher. It is headed Important Historical Data, and then comes Cumberland Presbytery, General Synod, General Assembly, Important Church Councils, the Religions of the World, etc., etc.

Dr. Blake has done a good work for the Church in furnishing this book, and we hope every preacher will get it at once.

**A SCRIPTURAL ARGUMENT.** *Infant Baptism in a Nut-shell*, by E. B. Crisman, D.D. Third Edition, Revised and Enlarged. St. Louis, Mo.: Perrin & Smith, Book and Job Printers, 210 Olive street. 1880.

This is a gem of a little book of 104 pages, presenting, as its title indicates, the subject of infant baptism in a nut-shell. The table of contents is as follows:

- Chap. I. Covenant Relation of Infants to the Church.
- II. The New Testament Argument.
- III. Testimony of the Fathers.
- IV. Some Other Arguments.
- V. Some Objections Answered.
- VI. The Argument Concluded.

The argument is exceedingly brief, free from all redundancies, easy of comprehension, severely logical, and absolutely incapable of refutation by any amount of learning and dialectical skill that may be brought against it. We heartily commend "*Infant Baptism in a Nut-shell*" to all persons wishing to know their duty in relation to the subject, and also to all that wish to be furnished with an available argument for the usage of the Church.

[Other books have been received, which will be noticed in the October number.]

## ART. IX.—CONTEMPORARY PUBLICATIONS.

*The Southern Presbyterian Review*, conducted by "An Association of Ministers," Columbia, S. C. Printed at the Presbyterian Publishing House. The January number of this valuable quarterly contains a number of well-written articles on a variety of interesting subjects. In this number is an able article by Dr. Girardeau, of the Columbia Theological Seminary, on the freedom of the will in its theological relations. It is a continuation of a discussion that began in 1878, in relation to the freedom of the will.

It is well known that Augustine, Calvin, Luther, and the early Reformers generally, maintained that Adam was created with such freedom of will as rendered him capable of a contrary choice; that is, that he, when he chose to disobey, was equally capable of choosing to obey, and that this freedom was necessary to his accountability, and that what is called the freedom of necessity is just no freedom at all. This school of theologians also asserted that freedom of the will was lost to Adam and his posterity by the fall, and that man in his fallen state has no freedom at all in relation to moral and religious subjects. President Edwards espoused, in opposition to Calvin and others, the doctrine of philosophical necessity, and maintained that the freedom of necessity is the only and the highest freedom possible in the moral world. Modern Calvinists generally dissent from Calvin and agree with Edwards. Some of the most recent writers seek to soften the word *necessity* into *certainty*. Others reject the word entirely, but retain the fundamental principles of the scheme. They seem to imagine that if they call a wolf a lamb, then it is no longer a wolf. Dr. Girardeau, however, does not belong to this class. He asserts the freedom of the will in the sense in which Calvin held it. On this account he is charged with being anti-Calvinistic. How comes it to pass that what was originally genuine Calvinism is now anti-Calvinism?



Dr. Girardeau's object in the article in question is to vindicate himself from these unjust imputations. His vindication is complete. We admire the forbearance and the Christian moderation with which he deals with his critics, or rather their criticisms. If forced to express an opinion on the points of difference between Calvin and Edwards, we would defferentially suggest that Calvin is nearer the truth in his views of true freedom than is Edwards, still his philosophy and his theology are in hopeless conflict. Edwards' philosophy and theology are easily harmonized, but the calamity is they are both false.

The terms of this excellent review are \$3.00 per volume in advance. Single numbers, one dollar. Proprietor, James Woodrow, Columbia, S. C.

*The Quarterly Review of the Methodist Episcopal Church, South.*—A new and excellent quarterly, under the able editorial management of Rev. T. O. Summers, D.D., LL.D., Book Editor of the Publishing House, Nashville, whose name would, to many, be a sufficient guarantee of the merit of the publication; discusses the subjects, philosophy, theology, science, literature, and education. While the discussion of these subjects possesses properties recommending them to the profoundest mind, their historical nature is calculated to captivate the mind of the most superficial reader. In the April issue, although all its communications are good, we would mention that concerning Lovick Pierce, the reading of which must necessarily be beneficial even to the most careless; also the "Light of Asia," which gives an insight to one of the most remarkable poems extant, and one which is well worth reading by all within whose reach it may fall. Terms, \$3.00 a year in advance, to be remitted to Rev. R. A. Young, D.D.

*The Presbyterian Review.*—This large and well-regulated quarterly is under the management of Archibald A. Hodge and Charles A. Briggs, editors, and five able men as associate editors. Dr. Hodge, being at present engaged in other work, taken before the *Review* was established, his duties devolve upon Prof. Charles A. Aikman, D.D., who has

consented to act as his substitute. A characteristic of the *Review* is the decided clearness and impartiality with which it views all subjects of dispute, commending the right and condemning the wrong with grace or severity, regardless of its source; as an instance of which we would cite the communication in the April issue, of 1880, entitled, "The Chinese American." Within its pages we find none of the light literature so common at the present time, but all affording excellent food for the mind, and at the same time entertaining, because of its clear style and historical nature. Terms, \$3.00, in advance; 80 cts. a single number. Published by Randolph & Co., New York.

*National Repository*.—This excellent publication is issued monthly, being under the able management of Daniel Curry, D.D., LL.D., as editor. Is devoted to general and religious literature, biographies and travels, criticisms and art. The discussion of these subjects being highly commendable to their authors, and tending to widen the already extensive circulation of this valuable monthly. It is valuable not only as regards the lofty ideas concerning theology and the sciences presented, but also for plain, practical suggestions for every-day application. The biographies herein given are characterized by clearness of style, forcible portrayal of the character of the subjects and their guiding principles of life. Its criticisms on literature and art are deserving of careful perusal. Carefully considered, it is a gem capable of adorning any library or reading-room. But while we commend the *Repository*, we think the editor should be more careful as to the historical statements made by some of his contributors. In the April number, Rev. W. H. Daniels, D.D., in an article entitled "Peter Cartwright, the Western Pioneer," states that after the revival of 1800 was over, "the Kentucky Presbytery bethought them that it was time to dress their line and restore their ancient creed." Against this action some of them rebelled and were cut off. In this "amputated condition," they offered themselves in a body to the Methodist Church, but the Methodist refused to receive them, but advised them to form an organization of their own, "which advice they, reluctantly followed, and in

due time established the Cumberland Presbyterian Church, which is largely Presbyterian in order and largely Methodist in theology."

Dr. Daniels shows one of two things: very great ignorance, or a wilful purpose to misrepresent the facts. The facts are, the founders of the Cumberland Presbyterian Church never proposed to join the Methodist Church, neither were they then, nor is the Church now, "largely Methodist in theology." If Dr. Daniels had investigated the matter, instead of overtures to the Methodist Church and they refusing them, he might have found the reverse to be true.

Terms, \$3.00 in advance, post paid. Orders to be addressed to Philips & Hunt, New York, and Hitchcock & Walden, at Cincinnati, Chicago, and St. Louis, publishers.

*The Ladies' Pearl* comes to us regularly. It is a monthly magazine of seventy-five pages, edited and published by S. P. Chesnut, D.D., Nashville, Tenn. Single subscriptions, one year, \$2.10; six months, \$1.05. Extra copy to any one getting up a club of ten. The object of the *Pearl* is the literary and moral culture of women, and in this important field it has had a long and useful career. Dr. Chesnut has recently enlarged and improved it, and we hope he is receiving the patronage which his literary qualifications and earnest efforts deserve.

*The Reformed Quarterly Review*.—This able quarterly is edited by Thomas G. Apple, D.D., assisted by learned men in the Reformed and other Churches. It takes the place of what was formerly known as the *Mercersburg Review*, which was commenced in January, 1849, and has been published regularly ever since, except during the years 1861-7, when its publication was suspended on account of the civil war. As it is the only theological quarterly published in the Reformed Church in this country, it proposes to be an organ for the whole Church. For the past thirty years it has supported the system of philosophy and theology as taught in the institutions of the Reformed Church, and has also labored in the general interest of science and literature. While it is a theological review, it willingly publishes

articles of a general scientific and literary character, believing that science and religion, when true to themselves, bring union and agreement. For one year's subscription, \$3.00 in advance. A free copy will be sent to any one who sends the names of six new subscribers with \$18.00. Orders, with remittances per check or money order, are to be sent direct to the publishers, Reformed Church Publication Board, 907 Arch street, Philadelphia, Pa.

*The Lutheran Quarterly*, edited by J. A. Brown, D.D., LL.D., with the special coöperation of five assistant editors, is published in the interest of the Church, its communications being, in the main, upon important theological subjects. It is to be hoped, and safely predicted, if its present method of management is continued, that it will successfully accomplish the object of its establishment, that being to afford a means of free and open intercommunication from all parts of the Lutheran Church; thus cultivating friendly relations with all who hold the great doctrines of evangelical Christianity. Terms, \$3.00 per annum, in advance, postage prepaid; if not paid in advance, \$3.25 will be charged. Arrangements have been made whereby missionaries and theological students can be furnished with this quarterly at reduced rates. All communications to be addressed to J. A. Brown, Gettysburg, Pa.

*The Bi-Monthly New Englander*.—The *New Englander* is a bi-monthly review, established in 1843, in New Haven; is devoted to the discussion of all the topics of the day, not of some particular department only, but in its pages all find places. Theology, literature, and politics are discussed with like freedom and precision. While reference is made to the general status of these subjects, the more specific intention is to present the views incident to New England. It is sustained by some of the ablest writers of New England and other parts of the country, which fact is evidence to the peruser of its entertaining and instructive pages. Price, \$4.00 per annum. Reduction made to home and foreign missionaries, placing it in their hands at \$2.12. Special inducements to purchasers of sets complete and incomplete,

varying as to the number of volumes. Address William L. Kingsley, New Haven, Conn.

*The Library Magazine of Select Foreign Literature*, American Book Exchange, New York. Post-office box 4540. John B. Alden, Manager. Ten cents a number, or \$1.00 a year, post paid. 192 pages. This is a monthly of considerable merit, announcing that it will discard "all fiction and distinctively light literature, and give special prominence to what is worthy of permanent preservation." The June number is especially good, as is shown by its excellent table of contents.







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